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THE UNIVERSITY OF ALBERTA

AN INTERPRETATION OF A SOCIAL STUDIES GUIDELINE

by

© BIRGIR THOR BALDVINSSON

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

OF MASTER OF EDUCATION

DEPARTMENT OF ELEMENTARY EDUCATION

EDMONTON, ALBERTA

SPRING 1986

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.....

Supervisor

.....

.....

Date: Feb. 18, '86

DEDICATION

TO MY PARENTS

BALDVIN SKAERINGSSON

AND

THORUNN ELIASDOTTIR

Abstract

The purpose of this study is to bring to consciousness and illuminate the underlying, taken for granted meanings of the Icelandic Social Studies Guideline. [1] This purpose is grounded in Alfred Schutz's phenomenology of the everyday life and is pursued by interpreting the text contained in the Guideline. The interpretation implies the task to make explicit the underlying meanings of the Guideline and situate them within larger contexts of which they are considered to be a part.

This study is considered as having illuminated a number of meanings underlying the I.S.S.Guideline which are part of a larger context or perspective, i.e. the empirical-analytic perspective. It is argued that the view of the good citizen implied in the Guideline is of students as social scientists, taking this perspective in order to make sense of their social reality. The empirical-analytic perspective is believed to provide students with solid, dependable and reliable knowledge upon which they can make enlightened decisions. The view of the good society embedded in the Guideline is consequently the society of citizens who make decisions without prejudices, superstition or personal biases. It is maintained that the view of teachers as

---

[1] From now on, the Icelandic Social Studies Guideline will be abbreviated as the I.S.S.Guideline or just as Guideline. The same applies to the Icelandic Social Studies Program (Project) which will be abbreviated as the I.S.S.Program (Project) and the Icelandic Social Studies Program developers (team) who will be identified as the I.S.S.P.developers (team).

managers implicit in the Guideline contains some features, identical with the empirical-analytic perspective. The underlying interest is control, where efficiency, certainty and predictability are the highest goals.

Clarity and rigor to guide inquiry from superstition and prejudice are considered to be the strengths of the empirical-analytic perspective. This perspective, however, is believed to be incomplete as dealt with in the I.S.S.Guideline. It is argued that the model of the discovery approach as the main teaching method of the I.S.S.Program, is an erroneous model of scientific inquiry. The tendency to objectify knowledge and thereby to support inactive citizenship is a more general critique of the empirical-analytic perspective. In order to compensate for the incompleteness of the empirical-analytic perspective, a conception of active citizenship is presented implying a view of students as critical examiners.

There are some meanings underlying the I.S.S.Guideline which are believed to be a part of a context, identified as the hermeneutic perspective. This perspective, however, is seen as being too unclear and incomplete in order to provide a viable perspective on citizenship education in the Guideline. The hermeneutic perspective is considered to imply a view on students as social beings, encountering others as involved, interested human beings.

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Table of Contents

Chapter Page

1. Introduction 1

1.1 Purpose of the Study 4

1.2 Significance of the Study 4

1.3 Assumptions 6

1.4 Delimitations 7

1.5 Definition of Terms 7

1.6 Overview of the Study 8

2. Background of the Guideline 10

2.1 The Comprehensive Compulsory Education 11

2.2 Curriculum Development 12

2.3 Development of the I.S.S.Program 13

2.4 Impact from the United States 15

2.5 Conclusion 17

3. Approach to the Study 19

3.1 Autobiographical Background 21

3.2 Theoretical Background 24

3.2.1 Intersubjective Reality 25

3.2.2 Acting in the Life-World 27

3.2.3 I.S.S.P.Developers in the Life-World 29

3.2.4 The Guideline as an Intentional Object 30

3.3 Methodological Background 31

3.3.1 Interpretation 32

3.3.2 How Can an Interpretation be Verified? 34

3.4 Conclusion 35

4. Presentation of the I.S.S.Guideline 37

4.1 A New Discipline; New Views 39

4.1.1 The Modern Society 39
4.1.2 The Child of the Present 40
4.1.3 The New Social Studies 41
4.1.4 General Aims 43
4.1.5 Specific Objectives 45
4.2 The Structure of Social Studies 47
4.2.1 Key Concepts 47
4.2.2 Main Ideas 49
4.3 Teaching Strategies 50
4.3.1 The Discovery Approach 50
4.3.2 Team-Work 51
4.3.3 Games 52
4.4 Evaluation 53
5. Interpretation of the Guideline 55
5.1 Goals, Aims and Objectives 55
5.1.1 Specification of Ends 56
5.2 Classification of Aims 58
5.3 Teaching Strategies 61
5.3.1 The Discovery Approach 63
5.3.2 Team-Work 70
5.3.3 Games 73
5.4 Learning, Understanding, Knowledge 75
5.4.1 Active Learning 76
5.4.2 Understanding Reality 79
5.4.3 In Search of Knowledge 82
5.5 Conclusion 86
6. The Life-World of the Classroom 90

6.1 Implied Views of Students and Teachers 90
6.1.1 Students as Social Scientists 92
6.1.2 Students as Social Beings 96
6.1.3 Teachers as Managers 99
6.2 Conclusion 101
7. Social Studies as Citizenship Education 107
7.1 The Good Society and the Good Citizenship 109
7.2 The Reconstructed Discovery Approach 111
7.3 Objectification of Knowledge 114
7.4 Active Citizenship 116
7.5 Students as Critical Examiners 119
7.6 Conclusion 121
8. Summative Reflections 124
8.1 Summary 124
8.2 Suggestions for Further Research 130
8.3 Final Reflections 134
Bibliography 136

Chapter 1

Introduction

This study deals with the I.S.S.Guideline (Adalnamsskra Grunnskola, Samfelagsfraedi) for the only social studies program available and used in the Comprehensive Primary School of Iceland. In a foreword to the Guideline, its purpose and content are presented in the following manner:

> The purpose of this Guideline is to introduce a new discipline, its structure, goals, teaching strategies and content.
> ...
> In the Guideline the sociological, historical and philosophical foundations of social studies are described. In addition the structure of the discipline is described and the basic concepts (key concepts) underlying it (p.5).[1]

These statements imply the main concern of this study. The study aims at examining the "structure, goals, teaching strategies ...", "the philosophical foundations of social studies" as presented in the I.S.S.Guideline. As stated above, this Guideline was designed for a new discipline in Icelandic schools when published in 1977. A document, such as the Guideline, can no doubt be interpreted differently by educators for whom it is primarily designed. Educators can, for example, focus on its explicit statements, i.e., what is overtly said about curriculum, students and teachers. The technical aspects of the Guideline may become their primary concern, that is how the various issues are organized in order to administer and manage them in accordance with the stated goals. This is indeed what educators do to a

---

[1]All references to the I.S.S.Guideline will be characterized only by pagination.

considerable extent in the view of a number of curriculum researchers. Popkewitz (1976) for example claims, that problems of management and technique are the dominant questions of schooling. Giroux (1980b) also maintains that educators have generally retreated from engaging the most complex issues of citizenship education "and have reduced theorizing about the issue mainly to questions of technique, organization, and administration" (p.349). Apple (1975, 1976, 1980 and 1982) has repeatedly expressed similar concerns.

The organizational or administering aspects of the Guideline, however, do not need to be educators' only concern. The Guideline can be approached with a different focus where more fundamental aspects can be explored and brought to light. Such an approach is not only a question of what <u>can</u> be done with a document, such as the Guideline, but also what <u>has</u> to be done. This claim has been emphasized by a number of curriculum scholars, who stress that teachers have to be reflective in order to become more aware of what they are doing:

> [I]t is imperative that educators take a closer look at the presuppositions on which curriculum is based (Popkewitz, 1976; p.317).

> Many of the elements in one's frame of reference are unexplicated, unexamined assumptions. If your behavior as a teacher is to be as rational as possible, these assumptions need to be brought into the open... (Shaver and Strong, 1976; p.7).

> Only by examining the underlying and unquestioned perspectives they adopt can students, teachers, and curriculum developers reflect critically upon the nature of their own biases and liberate themselves

> from the encapsulating power of their own ideas and prejudices (Werner et al., 1977; p.57).
>
> Part of the task of curriculum scholarship is to bring to a level of awareness the latent dysfunctions of our work, for values continually work through us and are sedimented within the very mind set we apply to our problems (Apple, 1973; p.5).
>
> Until we know a particular value we hold, it holds us - we are not in possession of it; it affects our work and thinking although we are unaware of it. Since we make use of these values and beliefs in our theory building, we must be aware of them (McCutcheon, 1982; p.21).

Statements such as these are common in the educational literature. Teachers are both challenged and urged by such statements to reflect upon and bring to consciousness and deliberation issues in their profession to become "as rational as possible", to liberate themselves from "unquestioned perspectives", to become aware of latent values which "continually work through" them.

This study is seen as being to a certain extent a response to such a challenge; a response which implies two tasks, crystallized in Isaiah Berlin's (1962) words:

> The first step to understanding of men is the bringing to consciousness of the model or models that dominate and penetrate their thought and action.
> ...
> The second task is to analyze the model itself, and this commits the analyst to accepting or modifying or rejecting it, and in the last case, to providing a more adequate one in its stead (p.19).

1.1 Purpose of the Study

The purpose of this study is to bring to consciousness the underlying philosophy of the I.S.S.Guideline in order to make it more understandable. This includes interpreting and elucidating hidden, unnoticed values, beliefs and assumptions contained in the "structure, goals, teaching strategies..." of the Guideline by situating these within broader contexts of which they are considered to be a part.

1.2 Significance of the Study

The I.S.S.Guideline is considered in this study to structure the social studies curriculum which students encounter in Icelandic social studies classes. The significance of curricula in schools in affecting students' being in the world is emphasized by a number of curriculum scholars. Vallance (1977) for instance maintains that school curricula are a powerful source of influence, structuring and affecting the students' daily life for a number of years. Werner et al. (1977) agree with this view, asserting that "[C]urricula does provide teachers with conceptual frameworks which influence in large parts what students think about, as well as the depth and kind of thinking they engage in" (p.32).

However, according to Apple (1979) the ties or factors of anything being examined which is not obvious "make the subject what it is and give it its primary meanings" (p.132). By bringing to light the underlying "conceptual

frameworks" of the I.S.S.Guideline which give it "its primary meanings" it is hoped that present interaction with it might be illuminated and capacities increased to act upon it in the future.

It is expected that the significance of this study is not only bound to the I.S.S.Guideline. Hopefully, it yields a lesson for both the researcher and the reader generalizable beyond the Guideline to a range of other phenomena within the curriculum field. This includes developing the skills or the processes of interpretation pursued in the study which may be generalized for dealing with other educational issues. It also involves learning to recognize what could possibly be typical or distinctive underlying meanings within the curriculum field which could assist other inquiries in educational phenomena.

The process of making explicit underlying, typical or distinctive meanings calls for a heightened consciousness of the researcher and the reader which is not limited to the I.S.S.Guideline. According to the orientation of this study these meanings concealed in the Guideline are intersubjective meanings, in large parts common to the society in which the Guideline is rooted. It is, however, clear that this society is not Icelandic alone, as the main ideas for designing the I.S.S.Program, were sought in other countries, primarily in the United States (Edelstein and Helgadottir, 1981). It is therefore believed that the intersubjective meanings implicit within the I.S.S.Guideline

may be meanings common to an ideology held within the western world, to which the United States is definitely a powerful contributor. Consequently, as citizens of western societies the researcher and the reader, by bringing to light taken for granted meanings of the Guideline, simultaneously may illuminate current, intersubjective meanings which are held, created and made possible by these societies.

This study calls for a deeper self-knowledge, intertwined with the act of understanding the taken for granted, underlying meanings of the I.S.S.Guideline. Habermas (1971) captures the essence of this idea when he states that the world of taken for granted meanings discloses itself to the reader "only to the extent that his world becomes clarified at the same time" (pp.309-310). Having their own worlds clarified, the researcher and the reader should be more able to take conscious actions as educators within the curriculum field.

1.3 Assumptions

This study is based on several assumptions embedded in its theoretical and methodological orientation. The following four assumptions are seen as fundamental for pursuing the purpose of the study. These are:

1. That the I.S.S.Guideline implies an educational policy which structures and directs the entire I.S.S.Program.
2. That this policy concerns and implies a vision on the

good society and good citizenship as the ultimate goals of social studies.

3. That potential perspectives embedded within the Guideline can and are worth identifying as they structure to some extent how students and teachers view their world.
4. That students and teachers should be conscious of different perspectives for interpreting and acting upon their social reality.

1.4 Delimitations

This study is delimited to the I.S.S.Guideline. Although the Guideline is considered to be of major importance as the philosophical foundation of the I.S.S.Program, it is only a part of a greater whole.

Other major delimitations of the study are:

1. That it deals with the Guideline as a document or a plan, presenting a static view of its character.
2. That a non Icelandic speaking reader only has an access to that portion of the Guideline which is incorporated in this study.

1.5 Definition of Terms

It is hoped that the contexts in which terms appear in this study will define their meanings. There are, however, several terms which are used repeatedly and interchangeable throughout the study and are considered in need of special

clarification:

Meaning: Includes "the presence of purpose (plan, motive, project) within an act, event, or object is situated and which gives a reason or justification for these" (Werner, 1977; p.219). The term, structure, is used interchangeable for meaning.

Perspective: "A subject-object relationship in which the subject selectively apprehends an object from the standpoint of his unique context, purposes and ongoing history" (Werner, 1977; p.v). Concepts such as stance, frame of reference, vision on social reality, conception, viewpoint, rationality, context of meanings and orientation are used interchangeable for perspective in this study.

1.6 Overview of the Study

This study is divided into eight chapters. The present chapter introduced the topic to the reader, outlined the purpose of the study, its potential significance, the main assumptions and delimitations.

Chapter two provides a brief background of the I.S.S.Guideline. The Guideline is situated within curriculum development in Iceland and the construction of the I.S.S.Program which was greatly influenced by ideas from the United States. The purpose of this chapter is to provide a preliminary description of the soil in which the Guideline is rooted.

The approach to the study is outlined in chapter three. It is argued that previous to the interpretation of the Guideline, it is necessary to make explicit the autobiographical, theoretical and methodological backgrounds of the researcher. The aim is to provide the reader with the general orientation which guide the researcher in the interpretative work which is developed in the following chapters.

In chapter four an attempt is made to present the main components of the I.S.S.Guideline, i.e. its introduction of "a new discipline, its structure, goals, teaching strategies ..." (p.5). The aim is to provide the reader with some basis, although limited, to validate the following interpretation.

The interpretative work of the study is pursued in chapters five, six and seven. In all these chapters meanings which are inherent in the Guideline are uncovered and illuminated. The purpose is to provide a broadened view of the philosophy implicit in the Guideline and open it up for a new understanding.

Chapter eight concludes the study. This chapter presents a summary and final reflections of the main findings of the study. Some extensions of the study are also suggested which are considered important and interesting for further research.

Chapter 2

Background of the Guideline

In this chapter an attempt is made to provide a brief background to the I.S.S.Guideline. The background of the Guideline is regarded as being the development of the I.S.S.Program of which it is considered a constitutive part. The I.S.S.Program is situated within comprehensive compulsory education and program development in Iceland and linked to influential ideas from the United States.

The I.S.S.Program is a part of a comprehensive curriculum revision of all disciplines in Iceland following a new legislation for the Icelandic comprehensive compulsory education which was mandated in 1974 (Edelstein, 1984). Since 1973 the I.S.S.Program has been by far the largest project undertaken by the Department of Research and Development of the Ministry of Education in Iceland. According to Edelstein and Helgadottir (1981)[3] the I.S.S.Program has not only affected other projects within the Department but influenced the direction of program development in general:

> Since the mid-seventies, however, the efforts in curriculum development in Iceland more or less have in many ways been influenced by the pattern established by the Social Studies Curriculum Project. The project thus has become something of a vehicle of meaningful curriculum reform throughout

---

[3] This chapter is primarily based on information from a report to the Ford Foundation, Social Studies Curriculum Project in Iceland, which several times has awarded grants to the development of the Icelandic social studies program. Unless otherwise stated, this report is the only source of information for the following chapter and will not be referenced specifically.

the Icelandic educational system (p.95).

It may be inferred from this quotation that the development of the I.S.S.Program is in many respects a unique phenomenon in the history of curriculum development in Iceland. This chapter is intended to provide a glimpse into this uniqueness.

2.1 The Comprehensive Compulsory Education

In 1974 a new legislation was enacted for the Icelandic comprehensive compulsory education. According to this legislation, education is compulsory from age seven to fifteen years. Icelandic students are expected to obtain this education in comprehensive primary schools which include both the elementary and secondary level.

The legislation moreover defines the aims of comprehensive primary education and outlines how it is to be administered and budgeted. The main principle of education is to provide students equal opportunity to acquire education which best suits their individual abilities and aptitude. Formal education in the whole country is to be centralized under the authority of the Minister of Culture and Education who is in charge of the Ministry of Education. This Ministry is responsible for educational policy and innovation as well as organization and control of the whole educational system. Education is financed by public funds and schools are run either by the state alone or jointly by state and local authorities. Students are provided with free

textbooks and various other learning materials until they reach grade ten. At grade nine they have to take the National Comprehensive Primary School Examinations, which are the only norm-referenced examinations students must undertake before they decide to leave school or enter one of the secondary schools in the country.

2.2 Curriculum Development

The Department of Research and Development within the Ministry of Education is in charge of designing teaching materials and curriculum development in general. Its purpose is, among other things, to provide schools with guidelines and textbooks for each subject and to guide and support educational innovation. The staff within the Department consists of advisors, usually for each subject, who assist teachers in implementing new teaching materials and with developing understanding of new approaches and strategies. These advisors are teachers themselves employed for this particular purpose for a period of several years. The advisors communicate with teachers throughout the country by various means, sending newsletters, visiting schools, arranging and organizing meetings, work-shops and in-service courses. These communications are often closely linked to specific curriculum developments and play a significant role in dissemination of educational innovations.

Most of the advisors are also members of program development teams which also include practising teachers in

part-time employment, who participate in program development, besides carrying their normal teaching load. The program development teams are consequently closely connected to what takes place in schools and classrooms. This approach to program development is often identified as "a grassroots" system, focussing on engaging local staff of schools in various aspects of curriculum making with experts utilized on call (Macdonald, 1975).

Curriculum development in Iceland has for a long time suffered from a lack of financial resources. It is financed by the Ministry of Education out of yearly parliamentary appropriations which are made for the entire enterprise of educational innovation. Curriculum projects are budgeted by money from these appropriations for one year at a time without any formal guarantee of funding for continuing years. This, among other things, sets constraints on the development of curriculum projects, such as the I.S.S.Project.

2.3 Development of the I.S.S.Program

In 1974 the I.S.S.Program came into force following the new legislation for the Icelandic comprehensive compulsory education. A team of teachers and specialists was formed to organize and develop a program for social studies, a new discipline in Icelandic schools. This was partly a reaction to the new legislation which called for new curricula and new teaching strategies in accordance with a changed role

and responsibility of the new comprehensive primary school. The formation of the social studies team was also related to the report of a commitee appointed in 1970 by the Ministry of Education whose aim was to analyse the status of history, geography and civics in Icelandic schools. This committee recommended various changes regarding objectives, content and teaching strategies, and put forward arguments for integrating the traditionally separate subjects to form a new discipline, social studies.

During the summer of 1973 a meeting of experts and opinion leaders in the school system developed a blueprint for a structure of this new discipline which was intended to involve in addition to history, geography and civics, new material never previously dealt with in Icelandic schools. Social Studies were expected to include elements of sociology and social psychology by stressing basic structures of human interactions with physical and social reality.

The I.S.S.Program team consisted of 20 part-time teachers who were either exempted from regular teaching altogether or hired on a part time contract. These people worked jointly as a plenary group making general policy decisions and decisions regarding priorities for action. The plenary group was furthermore divided into several teams dealing with particular tasks. Each team was led by a full-time staff member of the Department of Research and Development. These team-leaders also worked as ministry

inspectors and consequently played a dual role during the developmental process. In addition ad hoc groups were sometimes formed in order to prepare the background for the plenary group or solve special problems.

The program team was also in many ways an innovator in program designing for Iceland. In the past, such designs had been a rather straightforward process. Experts defined what was necessary knowledge for students which was then transformed into textbooks. This time, however, the I.S.S.Program was planned by the group work of professional teachers working in teams guided by advice from experts whenever considered necessary. In the years which followed, this work gave rise to an outline of a new program for all grades within the Icelandic Comprehensive Primary School. Program units and auxiliary materials were designed and taught in several schools, identified as workshop schools and revised a number of times until they were finally prepared for publishing by the National Center for Educational Materials.

2.4 Impact from the United States

The report to the Ford Foundation recognizes and values highly several study-tours to the United States by team members of the I.S.S.Project. Several programs and projects are mentioned which are considered having contributed to a valuable and unique experience for the team members which influenced subsequent work on the I.S.S.Program. A special

three day seminar on Jerome Bruner's social studies program Man: A Course of Study is considered as "an excellent opportunity to observe how Bruner's ideas and his theory of instruction were applied to practical teaching/learning problems" (p.89). Visits to schools, using the Taba Social Studies Program are, however, highlighted as being an invaluable experience for the team members which they brought back to Iceland:

> [The team members] attended workshop seminars, visited and observed teaching in several schools using the TABA Program, discussed the program with several people involved in various experimental projects and visited a number of development centres. They acquired a thorough overview over the TABA PROGRAM in SOCIAL STUDIES, its basic theory construction, history, structure, objectives, context, teaching strategies, learning activities and evaluation (p.87).

According to this, Bruner's and Hilda Taba's ideas have had a considerable impact on the design of the I.S.S.Program. Bruner (1962a) in his influential book The Process of Education maintained that each discipline can best be learned by teaching the fundamental organizing principles which, in his view, form every natural and social science. These organizing principles are structured in terms of interconnecting spiraling logic which should help students to organize knowledge into meaningful and connected patterns:

> [T]he structure of knowledge - its connectedness and its deviations that make one idea follow another - is the proper emphasis in education. For it is the structure, the great conceptual interventions that bring order to the congeries of disconnected observations, that gives meaning to what we may learn and makes possible the opening up of new

realms of experience (Bruner, 1962b; p.120).

Hilda Taba et al. (1971) in their book A Teacher's Handbook to Elementary Social Studies, An Inductive Approach plans for spiral development of knowledge where curriculum is organized around key concepts and main ideas which are repeated and expanded through the grades. The key concepts are: causality, conflict, cooperation, cultural change, differences, interdependence, modification, power, social control, tradition and values. The Taba et al. project, furthermore, plans for cognitive skills, academic and social skills and attitudes, feelings and values.

2.5 Conclusion

Although the development of the I.S.S.Program started more than a decade ago it is still an unfinished project with an uncertain future. Due to financial constraints in a period with a high rate of inflation and a poor economic situation in Iceland, the work on the I.S.S.Program has been gradually diminishing. Its revision was planned to be terminated in 1988/1989 but over the years many parts have been delayed. The I.S.S.Program is in the main available in permanent form for the first three grades but only ten out of thirty-two planned units for grades four to nine have so far been published. Of these ten units, eight are still in experimental pre-publication (Um nam og kennslu i grunnskolum, skolaarid 1984-1985).

Presently, the development of the I.S.S.Program has been held in abeyance for more than one year and it is unclear when or whether it will be continued (Thjodviljinn, 3/7 1984). Last year the work of the I.S.S.Program team became a highly controversial issue in the Icelandic media. The team was heavily criticized for changing traditional instructional materials and designing new which were seen as too radical and even dangerous for citizenship education in Icelandic schools. Many articles were written in newspapers, most of them attacking the new I.S.S.Program and the team of people behind its development. This criticism even reached the Icelandic parliament, Althing, and became an issue of dispute among its members. Following all this and a disagreement with the Minister of Education, the whole I.S.S.P.team resigned leaving behind an unfinished work.

It is hoped that the present study will contribute to a more profound understanding of the philosophy underlying the I.S.S.Program as represented in the I.S.S.Guideline. By being more aware of this philosophy, some controversial issues in the debate on the I.S.S.Program might be clarified. A thorough analysis on the present status quo situation, however, needs to be done in order to speak directly to this debate.

Chapter 3

Approach to the Study

The purpose of this study is to interpret the Guideline of the I.S.S.Program in order to bring to light its underlying meanings. The aim is to make sense of those meanings by situating them in a larger nexus of relations of which they are a constitutive part. This is done in order to provide a greater grounding for understanding.

But what does all this mean? What is meant by interpreting a guideline, make underlying meanings explicit and reach for a greater grounding for understanding? What are underlying meanings and what is the meaning of situating them in a larger nexus of relations of which they are a constitutive part?

These are all questions which refer to the roots of this study, to the underlying philosophy upon which it is based. They concern the orientation behind the researcher's intentions, his preconceptions and basis upon which his interpretation rests. According to that orientation, the interpretation of a text, such as the I.S.S.Guideline, is not a neutral observation, but explicitly or implicitly value-laden. The interpreter arrives at the scene with a particular background which cannot be ruled out, probing for and seeking meanings by language which is already loaded with values. These values are not neutrally constructed or unbiased but are rooted in a certain background which directs the act of understanding between the interpreter and

the text. The interpretation is, therefore, perspective guided, it is not content free and cannot ever be. The interpreter is situated within particular undetachable historical and intellectual contexts which guide his explorations.

Myrdal (1970) emphasizes that research is always and by logical necessity based on valuations. He furthermore claims that "the researcher should be obliged to account for them explicitly" (p.74). By accepting this claim, it follows that the particular backgrounds guiding how the researcher of this study approaches his task need to be made explicit. This is important so the reader can validate how the interpretations are achieved. The reader must be able to judge the rigor and value of these interpretations, to corroborate if they are more than my own fanciful, mental constructions. How can this be accomplished? Obviously, it is impossible and irrelevant to the purpose of this study to outline every aspect of my history, including all my interests and assumptions many of which are unknown to myself. However, it is both possible and necessary to make explicit to a certain extent my frame of reference which guides my inquiries. Following Walter Werner's suggestions (1977 and 1979), researchers should be able to present their autobiographical, theoretical and methodological backgrounds within which their thinking is situated and which is considered to be relevant for the purpose of their studies. These suggestions are accepted and pursued on the following

pages.

The section on autobiographical background situates the purpose of this study within my experience as a social studies teacher and a social studies program designer. This study is seen to a great extent to have arisen from a struggle with questions I have faced in my profession. These questions are underlying the purpose of the study and direct the interpretative work in the following chapters.

In the section on the theoretical background of the study some of the basic ideas of Alfred Schutz are presented as far as they illuminate and give an insight into the researcher's endeavors. Schutz's phenomenology about everyday life is considered to provide the theoretical background appropriate for pursuing the purpose of this study.

In the methodological section, an attempt is made to elucidate what it means to interpret a text, such as the I.S.S.Guideline. The methodological section is intended to illuminate the interaction which takes place in the act of understanding between a text and an interpreter.

3.1 Autobiographical Background

The purpose of this study is rooted in the years 1979 - 1983 when the researcher was a comprehensive primary school teacher in a small Icelandic town. One of my instructional duties was to teach a relatively new discipline, social studies, which was then still in development as a project

within the Ministry of Culture and Education. Instructional materials were consequently not ready for all grades and usually only a few units for each grade were available in permanent form or as experimental pre-publications. Teachers usually reacted by using old teaching material in history and geography which belonged to programs, which were repealed when the new I.S.S.Program took effect in 1977. This situation created rather strange and critical circumstances when old and new teaching materials, based on three different guidelines, were mixed together and taught in classrooms.

Some teachers, however, tried to design their own instructional materials which were more adaptable to the new I.S.S.Guideline. I belonged to this group. During a four year period I designed and implemented social studies materials dealing with the students' immediate environment, that is their own hometown. These preliminary endeavors of mine turned out to be an interesting learning experience but opened up difficulties as well which gradually began to unfold themselves. The major difficulty I faced was <u>how</u> to use the Guideline for guiding my designing and teaching practices. I did not experience this difficulty as not being able to find precise prescriptions in the Guideline which I could apply instrumentally on my practices. In my view, a search for such prescriptions was fruitless and beyond what I considered to be the intentions for the Guideline's development. The question how to use the Guideline was for

me a question of understanding the philosophy of the Guideline upon which I could ground my work. How might I be able to teach and design teaching materials which truly reflected the social studies philosophy in the Guideline? The first step was from my point of view to be conscious of this philosophy in order to be able to build my future work on as firm grounds as possible. But was I not conscious enough? Definitely not, according to the many unanswered questions which came into my mind when I tried to clarify issues I found confusing in the Guideline. One of these was the great emphasis which was placed on aims, goals and objectives. Why was this detailed specification of aims, goals and objectives in the Guideline? Was there any underlying message to teachers how to comprehend or guide students' learning? Did all the pages covered with various aims, goals and objectives call for particular relationships between teachers and students?

Several other questions followed concerning the teaching strategies and the knowledge structure of the social studies discipline. Did the three main teaching strategies of the I.S.S.Program, for instance, provide students with three different ways to investigate their reality? Was it possible that these three main teaching strategies were grounded in different values on how students were expected to approach their reality? If so, what kind of values were underlying these strategies? What kind of relationships between students and the world was I as a

teacher expected to foster? What form of knowledge was to be generated on the basis of three possibly different teaching strategies? What kind of values towards learning was I expected to mediate according to the philosophy in the I.S.S.Guideline? Were students perhaps expected to take different roles as learners? What might be the limitations or boundaries of such roles?

All these above questions seemed to me to be related to the basic question: What vision on good society and good citizenship is implied in the I.S.S.Guideline? Was it possible to make such a vision explicit? This study is seen as an attempt to do so, hopefully in a more experienced way than before. The study represents a personal search for a deeper meaning in the philosophy of the I.S.S.Guideline. It represents a search for grounds which I consider to be necessary for further teaching and designing of Icelandic social studies materials.

3.2 Theoretical Background

In his phenomenology Schutz concentrated on the structure of the commonsense world of everyday life, which he identified as the life-world. Simply stated it refers to:

> the whole sphere of everyday experiences, orientations and actions through which individuals pursue their interests and affairs by manipulating objects, dealing with people, concerning plans, and carrying them out (Wagner, 1970; pp.14-15).

One of Schutz's fundamental premises about this life-world is the <u>intentional</u> characteristic of

consciousness (Wagner, 1970). The actors living in Schutz's life-world exist as intentional beings which means that they stand in some particular relationship to the world and act with respect to some intentional objects. This view implies an ontology, where neither man's consciousness can be divorced from the world nor the world divorced from consciousness. Man is a conscious-being-in-the-world directing his intentionality to objects belonging to the external, physical world as well as inward to internal, subjective reality. Hence, the idea of consciousness-as-such or world-in-itself cannot be apprehended unless with regard to each other. This means that the actors in Schutz's life-world cannot be understood without reference to the intentional objects of their consciousness. The same applies to the intentional objects of the actors, that is they cannot either be understood without reference to the consciousness of their actors.

3.2.1 Intersubjective Reality

By intentional acts the actors construct meanings which they impose upon their intentional objects. Only a very small part of these meanings originate, however, within a personal experience, of the individual, they are constituted by raw materials offered by others:

> The unique biographical situation in which I find myself within the world of any moment of my existence is only to a very small extent of my own making. I find myself always within an historically given world which, as a world of nature as well as a sociocultural world, had existed before my birth and

> which will continue to exist after my death (Wagner, 1970; p.163).

The actors are born into a life-world which is already preconstructed, experienced, interpreted and given to them by their predecessors as an organized world (Schutz, 1963; 1978b; Wagner, 1970). Instructions and interpretations are provided to the actors in various forms, such as through cultural norms, social systems of relevances, definitions and linguistic typifications. These interpretations and instructions are all handed down to the actors as meanings from previous generations and are inseparable elements of their cultural heritage. All of them are experienced as a sufficiently coherent and uniform web which makes mutual understanding and interaction possible. The meanings constitute an intersubjective world which the actors experience as an ongoing correspondence between their and others' meanings.

The sum-total of the intersubjective meanings serves as a frame of reference for interpreting and acting upon the sociocultural and physical world. These meanings are as much taken for granted as the physical objects found in the actors' natural environment and based on the same assumptions, namely that the world will go on in a similar manner as ever before:

> Man takes for granted the bodily existence of fellow men, their conscious life, the possibility of intercommunication, and the historical givenness of social organization and culture, just as he takes for granted the world of nature into which he was born (Wagner, 1970; p.164).

These taken for granted, intersubjective meanings have stood the test as being the good or the right way for coming to terms with things and fellow-men and are handed down to children born into the culture as a socially reliable and approved knowledge. Although the original or real meanings are not understood, they are usually unquestioned and neither considered to require an explanation nor a justification.

3.2.2 Acting in the Life-World

The intersubjective, taken for granted meanings together with the actors' own experiences, constitute their knowledge ready at hand. This knowledge functions as a frame of reference of the actors' past and present experiences and determines their anticipations of things to come. The frame of reference is more or less inconsistent, incomprehensible and unclear but, sufficiently integrated to be used for solving most of the practical problems at hand. "There is a relatively small kernel of knowledge that is clear, distinct, and consistent in itself. This kernel is surrounded by vagueness, obscurity, and ambiguity" (Wagner, 1970; p.74). When interpreting their experiences, defining their situations and making plans, the actors consult their stock of knowledge. Behind their thinking and acting are certain interests and motives which direct the courses taken, determine what is relevant in the situations, the problems to be solved and the goals to be attained:

> In other words, the interest determines which elements of both the ontological structure of the pre-given world and the actual stock of knowledge are *relevant* for the individual to define the situation thinkingly, actingly, emotionally, to find his way in it, and to come to terms with it (Schutz, 1978b; p.264).

The single interest at hand which is relevant to a certain situation is not on the other hand an isolated interest for some particular purpose. It is an element within a hierarchical system or plurality of systems, usually spoken of as plans, for the hour, for the day, for the future (Wagner, 1970).

Even though the actors find themselves inhabiting a common world, participating in a common meaning structure, they make their own personal interpretations of what is shared. The actors find themselves in unique, biographical situations within any moment of their existence maintaining their individual perspectives. Although living in an intersubjective world imposed by intersubjective meanings, the actors relate to their intentional objects in various ways, selecting and imposing various meanings from their intersubjective experiences. All actors have entered the present situation having gone through different experiences directed by different interests and motives which are rooted in their unique life histories. Each of their undertakings and projects therefore remains distinctive; each vantage point is unique, despite all the associations and communications essential to communal life (Greene, 1978).

3.2.3 I.S.S.P.Developers in the Life-World

The I.S.S.P.developers are seen in this study as actors standing in a particular relationship with their intentional object, the Guideline. Accordingly, it is impossible to cut the connection between the I.S.S.P.developers and the Guideline and look for a fundamental understanding of the Guideline-in-itself. The Guideline is a cultural phenomenon which has arisen from a particular historical context, hence it is a completed meaningful act, rooted in the unique, biographical situation of the I.S.S.P.developers.

Living in a life-world constituted of preconstructed meanings, the I.S.S.P.developers are not seen as neutral observers in it, but as continuously selecting and imposing meanings from their intersubjective experiences. "Program developers are selective in what they attend to because all aspects of the social world or of man himself are neither equally appropriate nor relevant in terms of their particular interests or presuppositions" (Werner, 1977; p.144). The I.S.S.P.developers do not arrive on the scene of program development with a blank mind, collecting and arranging ideas from a neutral stance. On the contrary, they face this task with a particular stock of knowledge which directs their actions and functions as a frame of reference for interpreting, ordering and acting. The I.S.S.P.developers are seen as actors motivated by particular interests and motives determining what aspects of their world are relevant for their purposes and the problems

to be solved and goals to be attained. If Schutz's theory of the life-world is accepted, the endeavors of the I.S.S.P.developers are grounded in the intersubjective, western reality of Icelandic culture which makes their work possible. The I.S.S.P.developers are seen as actors taking for granted the intersubjective meanings of that culture and to a large extent unconsciously directed by them when developing their program.

3.2.4 The Guideline as an Intentional Object

As an intentional object of the I.S.S.P.developers, the Guideline is seen as rooted in their particular life-world. The Guideline is, thus, not a neutral phenomenon, reflecting the social world as it-is-in-itself but rooted historically and socially in Icelandic culture. As such, the Guideline implies particular intersubjective meanings of that culture which the I.S.S.P.developers have brought to the designing task. Being a Guideline about social studies, it embodies particular interests, perspectives, frames of references which the I.S.S.P.developers have to their main topic, people and their interaction with nature and other human beings. Through the language used in the Guideline, specific roles are defined for students and teachers on how they are expected to behave and act. The Guideline implies a vision "of the social world as well as a conceptual tool concerning how that world should be acted upon" (Werner, 1977; p.93). Reflecting cultural meanings, much taken for granted as

self-evident and unquestionable, the Guideline embodies ideas and interpretations which are more or less hidden and unnoticed. These are not only implicit in the Guideline's language but also in the way certain meanings are emphasized, ruled out or neglected.

3.3 Methodological Background

Interpreting text, such as the I.S.S.Guideline, involves interacting and questioning it in order to uncover unclear, hidden structures. A dialogue takes place, where the interpreter seeks to understand the source of expressed ideas, to probe for underlying contexts which give them a deeper meaning. The text is approached as an expression of being which the interpreter attempts to disclose and make meaningful by opening up new possibilities for understanding. According to Taylor (1977), interaction such as this involves three conditions:

1. An object or field of objects for interpretation, which are in some sense unclear or unfinished.
2. The meaning of the object admits to more than one expression which can be expressed differently.
3. Meanings are expressed for some subjects.

The I.S.S.Guideline is seen in this study as an object in many ways unclear, containing assumptions, beliefs and motives which are more or less hidden. The aim of this study is to express these meanings differently from the Guideline by situating them within different contexts. The meanings

are, however, intended to be preserved although in other expressions which are, by no means, the only possible expressions. As the I.S.S.Guideline is an expression of meanings to teachers this study is also meant to speak to that group.

3.3.1 Interpretation

The purpose of interpretation is to make a text more understandable which in some sense is seen as unclear or unfinished. By bringing to the surface unconscious or unnoticed meanings and relating them to the interpreter's present situations, the text is opened up for a different understanding. Interpretation does not aim to uncover the psychological states of the author of a text, it attempts to grasp the intersubjective meanings concealed in it (Taylor, 1977). These meanings are, as previously mentioned, not merely subjective meanings in the authors' minds but also in a large part common to their society in which they find themselves and act.

The interpretation implies a dialogue, an interviewing, or a questioning with the text. It is not a sequential task or a rule-following activity which can be specifically formulated. When the text is questioned it is a creative act aiming at understanding rather than predicting or controlling. This means that the answer to a genuine question posed to the text is not determined beforehand as within a predefined system where it is potentially present

or expected (Gadamer, 1982). True questioning is raised in order to understand what was not previously understood or to understand differently from what is already understood (Palmer, 1969). It concerns allowing what is questioned to speak into the openness of the researcher's world in order to bring to light new meanings.

The answer to a genuine question must, however, come from a certain direction, if the question is appropriate and meaningful. This is so because every question implies a sense of direction wherefrom its answer must come, every question always presupposes some fore-understanding concerning that which is being questioned. The appropriateness and meaningfulness of a question is only possible to assess through immersion in the subject itself (Gadamer, 1982).

By posing a meaningful question to the text, the interpreter appeals to particular parts of it which are seen as incoherent, puzzling or need in one way or another clarification in terms of other parts and ultimately the whole. Nothing is irrelevant, neither what is said or what is kept unsaid. Cultural products, such as the I.S.S.Guideline, not only 'say', but do not say as well which is "as important as the said" (Apple, 1982; p.158). When something new comes to surface, a different understanding comes to life which calls for a new interpretation, a further questioning which reveals still another distinct understanding and the process goes on. The

interpreter is within a hermeneutical circle, in part-whole relations with the text (Taylor, 1977). This means that each part only makes sense in relation to other parts and the whole, which is likewise clarified in terms of its parts.

3.3.2 How Can an Interpretation be Verified?

The above discussion evokes the question, how is it possible to know whether an interpretation such as the one of the I.S.S.Guideline is correct? By referring to cleared up meanings, to previously unconscious meanings, I can only appeal to a common understanding of my new expressions. I am within an hermeneutical circle which means that there is no way to verify my interpretation by breaking the circle and appealing to non-arbitrary criteria of any kind (Taylor, 1977). The interpretation is the only criteria available to ascertain whether I manage to elucidate hidden meanings and contribute to a greater understanding. There are no other ways to judge the adequacy of my interpretation, there are no other possibilities to appeal to if it is not seen to be correct in some sense. Sharing of my understanding must be grounded in my interpretation; my understanding is either accepted on those grounds or not. Getting beyond subjectivity is impossible if we mean appealing to some non-arbitrary, objective criteria or test of objective reality. Objectivity, thus, is established by consensual validation, it is a "function of intersubjective agreement among a community of believers" (Eisner, 1979; p.215). My

interpretation of the I.S.S.Guideline cannot be checked otherwise but with further readings on the Guideline and the objectivity of my interpretation involves that various interpreters will accept and obtain similar readings. This implies the belief that there exist intersubjective standards of rationality or norms of inquiry which make it possible to distinguish personal bias, superstition, or false beliefs from objective claims (Bernstein, 1978). The truth of the following interpretation, thus, is based on whether it manages to bring to light meanings concealed or hidden in the I.S.S.Guideline, but not whether the interpretation corresponds with some non-arbitrary criteria.

3.4 Conclusion

In this chapter the approach to the study has been outlined. The researcher's autobiographical, theoretical and methodological backgrounds have been made explicit in order for the reader to be in a better position to validate the following interpretation. This interpretation is seen as one possible expression of meanings embedded within the I.S.S.Guideline open for public dialogue or debate. Guiding questions for a dialogue or debate might be questions such as whether the claims made are internally consistent and whether they fit the I.S.S.Guideline. "Are there supporting and mutually confirming data represented to back up the claims?" (Werner, 1979; p.11).

The following interpretation should also be validated in terms of its contribution to a better understanding. Do the structures which are brought to light from the I.S.S.Guideline generate new questions, implications; a deeper understanding which did not exist before? This last question brings us to the next part of this study, the interpretation of the Guideline. First, however, the components of the Guideline are presented which are considered to constitute its main philosophy about learning and teaching. That should provide the reader with some basis for ascertaining whether the interpretative work fits the philosophy of the Guideline or not.

Chapter 4

Presentation of the I.S.S.Guideline

Unfortunately it is impossible to translate and present in this chapter the entire I.S.S.Guideline which is a document containing 64 pages. This means that to an English speaking reader some issues of the Guideline included in this chapter are those considered essential and significant by the researcher. The present chapter is, thus, selective as it is to some extent based on my own evaluation of what constitutes the main philosophy about teaching and learning presented in the I.S.S.Guideline. My evaluation on what is essential is, however, not arbitrary and the Guideline's introduction of "a new discipline, its structure, goals, teaching strategies..." (p.5) is expected to disclose itself to the most part on the following pages.

My evaluation involves omitting components of the Guideline which I consider to be beyond its main sections on "structure, goals, teaching strategies..." or its main philosophy of learning and teaching. On that basis, sections on teaching equipment, cooperation between homes and schools, the relationship of social studies with other disciplines and the listing of social studies content are not included in this chapter. Although this exclusion is unfortunate, these sections do not add much to the sections on the "structure, goals, teaching strategies..." of the Guideline. In the section on teaching equipment, the resources are listed which are included in every unit of the

I.S.S.Program and what equipment (tape recorder, episcope, overhead machine etc.) have to be available in a social studies classroom. The few statements included under the heading "Cooperation between homes and schools." concern the issue how important good relationships are between parents and the school. It is maintained that parents and relatives can transmit to students valuable information of their social reality. The section on the relationships of social studies with other disciplines provides brief reflections on identical aims between social studies and other disciplines such as Icelandic, religious studies, crafts, science, math and music. Most if not all of these aims referred to in this section are mentioned in other sections of the Guideline which are included in this chapter. Finally, a number of pages throughout the Guideline contain listing of the content dealt with or expected to be included in the many units of the I.S.S.Program. These lists are excluded from this chapter as the "philosophical foundations" of them are reflected in other sections of the Guideline such as in the sections about the structure of the social studies discipline and sections about goals, aims and objectives.

My evaluation on what is essential in the I.S.S.Guideline also involves summarizing some components of the Guideline or presenting others as examples or to be representative for other identical components. The rationale for a new discipline is thus condensed to some degree and so is also the section on teaching strategies. The section of

specific objectives is intended to represent a number of pages in the Guideline which contain such a content.

Although obviously limited for a non Icelandic speaking reader, it is hoped that the present chapter will provide the reader with some basis for participating in a dialogue with the following chapters.

4.1 A New Discipline; New Views

Why do we study social studies in Iceland? What reasons are given for a new discipline in Icelandic schools? Answers to these questions are given in the first chapter of the I.S.S.Guideline, entitled "An Introduction". In two subtitles, "A new discipline" and "Choice of content and methods - new views", the I.S.S.P.developers outline the necessity of their program and what hopes it is expected to fulfill. Society today and in the past is the main theme and focus of their attention.

4.1.1 The Modern Society

The I.S.S.P.developers are concerned about the rapid urbanization which has taken place in Iceland in recent decades. This has resulted in sudden transition in distribution and population characteristics in the country and has changed drastically the old rural society. In the wake of this rapid urbanization social reality is not the same as before when it was more static and permanent. This situation is described in the Guideline in the following

manner:

> Icelandic society has gone through immense changes in the last few decades. Growing urbanization and new patterns of social organization created a much more complex social order where human interaction and interdependence have taken new forms (p.7).

By comparing the urbanized way of life to the old rural community in the past a different social order appears. The old society was a rural community:

> where people's resolutions tended to have lasting effect and value and where environment and working conditions changed little and slowly before the onset of the continuous changes caused by the industrial and technological revolutions (p.7).

Now, the modern community, complicated and impersonal, has replaced the old rural style of living:

> The patterns and means of the old social order, relatively few and simple, and easy to measure one's activities and reactions against, have been replaced by the mass media, international marketing and various other impersonal moulding agents (p.7).

Thus, the rapid evolution of the Icelandic society has not left any aspect of the social order untouched. As a result of that evolution, knowledge has furthermore "expanded enormously during the last decades and new knowledge constantly emerges" (p.10). The I.S.S.P.developers are concerned with the modern child facing these continuous changes when life is so much different from what it used to be.

4.1.2 The Child of the Present

Gone is the old community with its traditions and stable view of the world. The child of the present cannot

rely on tradition any longer and must cope with complex, changing situations of modern society:

> For children the structure of modern society is hard to grasp. They have, little direct knowledge and experience of their parents' work, which nevertheless, exert decisive influence on their ways of life. Children of the old fishing and farming community had much closer links with every-day life and work and consequently gained deeper insights into the structure (p.7).

In contrast with their predecessors, children in a modern society have to cope with a different world where many models are offered "and the different and often irreconcilable demands of parents, friends, the mass media, and the power of fashion, can easily lead to inner conflict and insecurity" (p.7).

How is it possible to prepare children for their future in a situation as described above? How can social studies be of help when old values and traditions are not longer relevant? The I.S.S.P.developers offer a Guideline for a new discipline not dealt with before in Icelandic schools.

4.1.3 The New Social Studies

In terms of the circumstances created by a changed social order people continually have to weigh different alternatives. People are constantly called upon "to make their choice of acceptance or rejection and to make decisions affecting their own future and that of other people" (p.8).

And as old values and traditions are often of little help the I.S.S.P.developers point to decision making, as

crucial for citizens in a democratic society. The decisions made must be sensible and imply:

> an ability to assess and evaluate available information, to understand the social situation and be aware of the forces that are at work in and control modern society (p.8).

Making independent choices and decisions, however, depend on "an understanding and knowledge of the environment and the social order" (p.8). It is the goal of the social studies to provide that understanding and knowledge:

> to help pupils gain the social and psychological knowledge needed in a modern society including the ability to react wisely and fairly to its demands as well as to its advantages (p.8).

What this means more specifically is outlined in the overall goals which follow. It is stated that social studies "are an attempt to provide learning opportunities in pursuance of the following goals":

> to prepare students for active participation in a democratic society; to enable them to deal with the problems they will inevitably have to confront during their lives so that they, alone or in cooperation with others, are able to make decisions about matters of concern to them;
>
> students should acquire knowledge of their environment, the world they live in and its history; different social situations and environments; the structure of Icelandic society past and present; the basic principles of human interaction;
>
> students should be able to collect information about society, evaluate and make rational inferences, alone or in association with others (p.8).

The overall goals, however, are further defined and specified. The section on general aims outlines more specifically the aims of the I.S.S.Program.

4.1.4 General Aims

The general aims are divided into three main domains "for discriminative purposes" (p.25). These three domains are:

1. Knowledge and understanding.
2. Attitudes, feelings and values.
3. Academic and social skills.

The aims within the domain of Knowledge and understanding are presented as "encouraging independent thought and students' abilities to analyze society from different points of view and to draw their own conclusions" (p.25). Therefore, students must have opportunity to:

classify different phenomena.
Students examine their environment and classify various phenomena found there (2nd grade).

compare similarities and dissimilarities between different objects and phenomena.
Students make comparisons between examples of life and work in dissimilar environments (2nd grade), different roles within families (1st grade), traditions in dissimilar communities (4th grade).

examine and follow up the course of events and discern connections between related phenomena.
Students study and describe the process of production from raw material to endproduct (2nd grade).

develop concepts.
Students form concepts such as "environment", "culture", "interaction" and use them in solving tasks (2nd, 3rd, and 4th grades).

advance intelligent conjectures, draw independent conclusions and generalize.
Students advance conjectures for settlement in Iceland. After examining the settlers' way of life the students draw conclusions about man's interaction with his environment (4th grade).

establish causal relationship.

> Students examine the causes for new settlement and draw conclusions about consequenses deriving therefrom(3rd and 4th grades) (pp.25-26).

The Guideline furthermore discriminates between these aims from others described as belonging to the domain of Attitudes, feelings and values. This domain is presented as ircluding aims for developing students' capacities to understand and realize their own attitudes and those of other people. By the time they start school the students have already developed attitudes about various aspects of social reality. "The goal must be to develop the students' capacity to understand and identify with others and to examine and interpret phenomena from other viewpoints than their own" (p.26).

The aims within this domain are considered so broad and general that they have to be dealt with "throughout the primary school in connection with many and varied tasks" (p.26). Social studies aim for giving students opportunity:

> to identify with others and thus realize and understand their own attitudes and those of others, no matter how different;
>
> to understand their own and other people's systems of values, respect different points of view as well as every man's right to an independent opinion;
>
> to be interested in understanding and solving problems that arise from interaction among people;
>
> to realize the value of cooperation and the necessity of reciprocal help;
>
> to gain sufficient self-confidence to be able to participate in neutral exchange of opinions and to be able to take criticism;
>
> to adopt to the need to continuously acquire new knowledge and to view it critically (pp.26-27).

The third discrimination made in the Guideline between general aims is presented as the domain of Academic and social skills. This domain is intended to foster students' academic skills in gathering and processing information and the social skills needed to cooperate with others. Among these skills are the following:

> obtaining information from written sources, such as books, magazines, newspapers (besides reading the text this means knowing how to to use lists of names and tables of content, indexes), from photographs, through interviews, from fieldtrips, from experiments and examinations, from figures, tables, maps and graphs;
>
> asking questions, writing down details, summarize, write reports, provide basic illustrations, maps, tables;
>
> expressing themselves verbally, e.g. report own experiences, describe and explain;
>
> listening to the reports and explanations of others with attention;
>
> taking an active part in discussions, both in large and small groups;
>
> organizing tasks and cooperating with others in their solution;
>
> making decisions alone or in cooperation with others;
>
> participating in games of various kinds;
>
> expressing themselves in play, writing, and in painting/drawing (p.27).

4.1.5 Specific Objectives

An outline of specific objectives is the last part of the defining process which started with the formulations of overall goals. Several specific objectives are presented for

each grade with a particular focus on the prescribed learning material. The specific objectives, outlined for grade one, are presented here as an example.

The following objectives are to be pursued so students:

gain understanding of the function of a school as a place of work and the division of work within it;

realize that families differ, yet all serve a similar function, i.e. that everybody can have kith or kin, the members of family can satisfy their needs and that roles are divided between them;

can compare between the school and the home as places of work;

realize that different types of families exist;

understand interaction within the family and between families, the formation of new families and gain some understanding of reproduction, development of the fetus and birth;

gain understanding of the needs of infants and how caring of infants can affect the family-life;

understand that sexual differences are not the criteria for qualification in work;

understand that their behavior has an impact on how others react;

gain understanding on how food is purveyed and consumed and recognize the value of good economy;

understand the purpose of rules and recognize the necessity of traffic regulations;

recognize that different types of families is a normal phenomenon;

respect equal rights to every man regardless of distinctive features;

acquire skills to follow traffic regulations (p.38).

4.2 The Structure of Social Studies

According to the Guideline, social studies are seen as an attempt to describe different physical and social realities and "explain in terms of specially constructed concepts" (p.14). These concepts serve as the foundation or structure of the social studies discipline and are consequently named key concepts. The material for social studies is based on them and moreover on main ideas which provide connections between the key concepts.

4.2.1 Key Concepts

The key concepts are represented in a network of four sets in order to "explain how they are interrelated" (p.12). Figure 1 shows the network of the 4 different sets of key concepts. The key concepts 'social change' and 'causality' do not belong to a particular set, but "are nevertheless closely related to the others" (p.18).

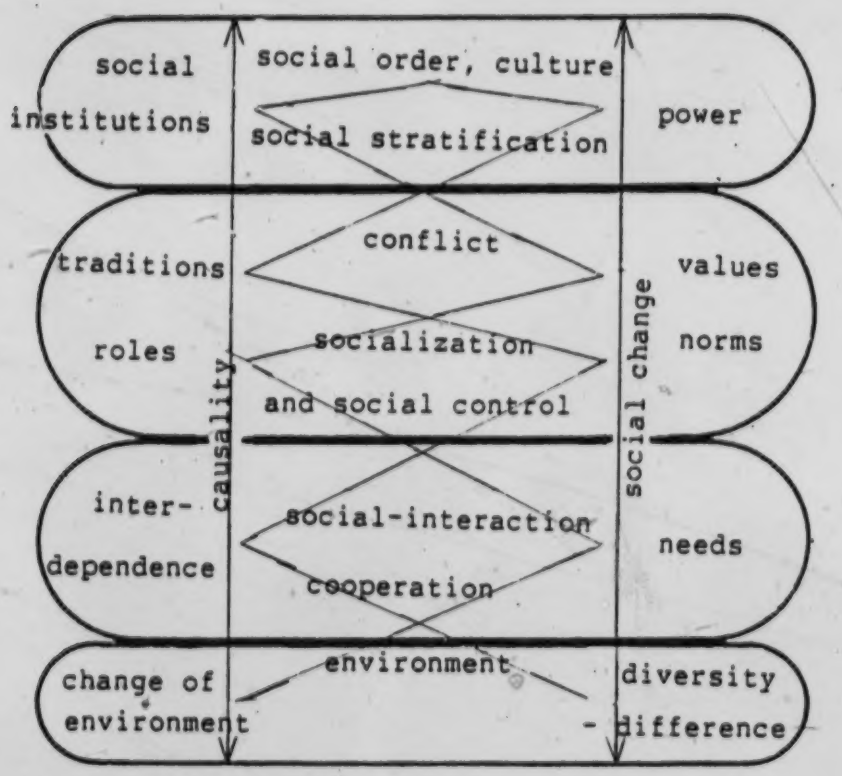

Fig.1 The network of the different sets of the key concepts.

The Guideline describes the nature and function of the key concepts in the following way:

> The system of key concepts are the foundation of the social studies. They are not objects of learning in themselves but indicate the basic reasons behind the choice of material. The key concepts are closely connected and overlap in various ways, indicating the causal relationships among the phenomena social studies deal with. It is impossible to explain key concepts once and for all; they must appear repeatedly in an increasingly complex context throughout several grades. The aim is to provide students with opportunities to acquire deeper understanding of the areas they cover and limit

(p.12).

Each of the key concepts form a hierarchy in the sense that each can be acquired and used on different complexity levels. The learning materials include the key concepts over and over again in a spiral fashion, always moving to a more complex level of understanding (p.12).

4.2.2 Main Ideas

Main ideas provide connections between the key concepts and link them together into generalizations. The function of main ideas is described in the Guideline as providing:

> generalizations that define and describe the linkage among the key concepts. The main ideas express many of the basic rules of human interaction. They indicate more specifically than the key concepts the choice of material and consequently the main purpose of the study at any one point (p.19).

The material for social studies is, thus, developed in terms of the key concepts and main ideas, which it is meant to serve. The key concepts and main ideas provide the basis around which learning material for students is organized.

The Guideline gives an example to clarify the function of main ideas. The following one is for a third grade unit:

> "The physical environment affects people's ways of life." (p.19)

The thought behind this idea, and main ideas in general, is expressed in the following way:

In order that pupils acquire an understanding of the

thought behind this main idea, they are given tasks e.g. about the life and environment of the nomads and farming communities of East-Africa.

It is anticipated that through studying the life and environment of these peoples in depth the students will acquire an understanding of the influence of the environment in people's ways of life which will extend beyond these two contrasting samples (p.19).

4.3 Teaching Strategies

The chapter in the Guideline, entitled as "Teaching Strategies" presents methods to realize the defined goals, aims and objectives under the conditions of the prescribed structure. This chapter touches upon several issues such as learning activities, questioning procedures, direct experience and the use of illustrations in teaching. All these issues are interpreted to be more or less related to three main teaching strategies, the discovery approach, team-work and games. Of these three teaching methods, the discovery approach is identified as being "the basic teaching method of the social studies" (p.28).

4.3.1 The Discovery Approach

The main characteristic of the discovery approach is considered its attempt to "arouse the motivation of students and to encourage them to seek their own answers to the questions that emerge" (p. 28). It is furthermore claimed that "the essentials of scientific research provide the model for this method" and when applying it "teaching could be performed by the following steps":

1. Observation - certain questions arise.
2. Definition of the problem.
3. Formulation of hypothesis.
4. Gathering of data.
5. Drawing conclusions.
6. Deductions, evaluation, generalizations, theories.
7. New questions arise (p. 28).

4.3.2 Team-Work

Team-work is presented in the Guideline as an approach to obtain one particular objective within the domain of attitudes, feelings and values; i.e. "that students realize the value of cooperation and the necessity of reciprocal help" (p.31). The I.S.S.P.developers consider various kinds of team-work probably the best approach to obtain this objective and emphasize that students should get many opportunities for working together: "Students need to get exercise with organizing, distributing and administering tasks, help others and make decisions in cooperation with others" (p.31).

Team-work is furthermore considered a valuable approach for distributing tasks in terms of students' interests and abilities. This is considered encouraging active learning and stimulating students to share their ideas and knowledge.

Finally, the I.S.S.P.developers draw attention to the fact that:

> social studies deal with social interactions and team-work continually provides opportunities for making students' interactions the focus of learning. This includes problems and conflicts that may arise. It is therefore important that social interactions within groups are continually in focus and they are discussed, both what is considered successful and what is not. Team-work, if carefully planned, should

improve students' interaction skills (p.31).

4.3.3 Games

The value of games as a teaching method in social studies is emphasized. Several issue are outlined:

> In games students are active participants.
>
> Students like playing and it is therefore often easy to use games for arousing their interests on particular tasks.
>
> In games students often have to identify with others and thereby gain an insight to different modes of thinking and feeling.
>
> Games can make it easier for students to express their experiences and thinking which is especially important when students are shy and backward.
>
> Games encourage students' imagination, both participants and observers and therefore have the potential for stimulating creative discussions.
>
> Most games demand cooperation and delicacy and therefore have a social value.
>
> Rational thinking is encouraged when rules of games are mastered and applied (p.33).

Several games are then listed which are considered suitable for social studies. The main games are the following:

> Developmental games.
>
> These games are intended to encourage students' creative thinking. Among these are various movement and cognitive games.
>
> Simulation games.
>
> In simulation games real social situations are simulated. Participants have to identify with others and make decisions or solve problems. Rules in simulation games are expected to reflect people's real acts or reactions.

Drama.

Students express people's acts, feelings, attitudes and reactions by movements, imitations and/or words.

Role playing.

Students get ideas or certain information on people in particular situations. Then they are expected to interpret themselves how these people might act (pp.33-34).

4.4 Evaluation

It is the view of the I.S.S.P.developers that "the educational goals, aims and objectives of the social studies are so complex that only a minor part of the overall evaluation can be done by the traditional written examinations" (p.35). Furthermore, the designing of written examinations is considered time consuming and difficult if they are meant to test understanding, skills and values. The I.S.S.P.developers therefore try to suggest to teachers different and more informal means of evaluating, such as by turning the objectives into questions:

Were the students active?
Did the students have an opportunity for group work?
Were the learning activities demanding enough?
Was each student given a suitable task?
Were the students interested in the study material (p.35)?

The teacher has to keep answers to these questions continually in mind because they "provide cues towards the organization of subsequent units" (p.35).

In addition, the teacher is encouraged to have students evaluate their own work so they can get a clear view of

their progress. The following questions are considered appropriate for discussions with students when they have completed a particular learning task:

> How did students succeed to obtain information?
> How did the cooperation go in the group?
> Did any particular difficulties occur? How were they solved?
> How did the students succeed to communicate?
> What can be improved (pp.35-36)?

Finally, the teacher is given 5 sets of questions to evaluate "the results of each student":

> Did the student take an active part in the learning activities? Did he show interest, willingness to work? Did he participate in discussions?
>
> Did the student understand the material? How did he demonstrate it? Did the student support his opinions and conclusions by logical reasoning? Did he show evidence of independent and/or original thinking? Was he flexible? Did the student know the concepts in question and was he able to use them in practice?
>
> Was the student cooperative? How did he adapt to groupwork? Was he willing to consider and discuss opinions that were different from his own?
>
> What were the student's working methods, was he conscientious, diligent etc.?
>
> Did the student find it easy to express himself (by speech, writing/drawing or play) (p.36)?

Chapter 5

Interpretation of the Guideline

The main purpose of this chapter is to bring to the surface underlying meanings of the I.S.S.Guideline. An attempt is made to question and elucidate the issues considered taken for granted in the Guideline and make them more understandable.

By bringing hidden meanings to light this chapter should illuminate and provide grounds for a new understanding of the Guideline. It should provide us an insight for illuminating the life-world of the classroom which is the subject of the next chapter.

5.1 Goals, Aims and Objectives

As the previous chapter should indicate, goals, aims and objectives, identified here as the ends of the I.S.S.Program, are a striking feature of the Guideline. The I.S.S.P.developers obviously do not consider formulations of goals satisfactory to be included in a document such as the Guideline and the specification of aims is not enough either. These are followed by objectives which are specified in a great detail for each unit of the I.S.S.Program. The positive value of these thorough specifications of ends and the classification of aims is clearly taken for granted in the Guideline. In order to probe for its underlying purposes both of these aspects are examined in the following sections.

5.1.1 Specification of Ends

Ends are not only thoroughly specified in the Guideline but are furthermore arranged according to a definite structure. This is particularly developed in the structure of learning tasks indicated by the objectives which follow the principles of continuity and sequence. This means that the tasks are dealt with again and again in relation to the key concepts which "appear repeatedly in an increasingly complex context" (p.12; emphasis added).

The positive value of the specification of ends is definitely taken for granted in the Guideline. Nowhere are there any statements concerning why it is so highly valued as the great number of pages, listing such content, clearly indicate. An obvious suggestion might be that the detailed and structured specification of ends were included to guide teachers in their instruction. A suggestion like that, however, evokes the question of underlying meanings of such a guidance. Is it possible to situate the structured specification of ends in the Guideline in a more comprehensive context?

Ralph Tyler (1949), in his pioneer book Basic Principles of Curriculum and Instruction, provides such a context. He emphasizes the importance of formulating clear objectives which do not only indicate what he refers to as behavior to be developed in the students, but also the content in which the behavior is to be applied. Objectives should be clear enough "to be used in guiding the selection

of learning experiences and in planning instruction" (Tyler, 1949; p.47). Although it is disputable when objectives are clear enough, the objectives specified in the Guideline indicate Tyler's emphasis. They imply what Tyler refers to as the kind of behavior to be developed in the students and the area of content in which the behavior is to operate. The teacher, therefore, is provided with a thorough formulation of objectives for guiding and planning instruction.

But what meanings are underlying the emphasis on continuity and sequence of the objectives in terms of the key concepts they are expected to serve? Again, Tyler (1949), provides an answer. He maintains that concepts should be dealt with again and again on different levels in order to develop a meaningful understanding. Continuity and sequence are two major criteria for organizing learning experiences, and aim for effective instruction.

This should illuminate what is underlying the heavy emphasis laid on the detailed specification and structure of objectives in the I.S.S.Guideline. The I.S.S.P.developers have, to be sure, followed a plan, similar to Tyler's, for guiding, planning and organizing learning experiences for instruction. Their underlying purpose seems to be clear, i.e. to design a program, as effective as possible, for attaining the ultimate goal of improved decision making of students.

The specification of ends is further developed in the Guideline when the general aims are arranged in three

classes or domains, each with a different designation. What is underlying such an arrangement?

5.2 Classification of Aims

The Guideline makes distinction between three domains of educational aims "Knowledge and understanding", "Attitudes, feelings and values" and "Academic and social skills". According to the Guideline (p.25), this is done "for discriminative purposes" which is obviously intended to explain everything which needs to be explained. It is taken for granted that "discriminative purposes" are reasonable purposes for making distinction between aims and explaining to the teachers what they have to know. This, however, becomes a bit problematic when we ask what kind of purposes the I.S.S.P.developers are referring to? What is the purpose of discriminating; why is it necessary?

Bloom et al. (1974; Handbooks 1 and 2) provide a partial answer to these questions in their book, Taxonomy of Educational Objectives. In their endeavors to clarify and tighten the language of educational objectives, Bloom et al. created a classification scheme modeled after biological taxonomies. This scheme was intended to be helpful for people in the educational field as taxonomies are helpful for biologists classifying living things. Not only was the scheme to be helpful by providing a greater precision for dealing with curricular and especially evaluation problems but also to be suggestive for new possibilities in the

field. Recognizing the limitations of any classification scheme which abstracts and orders phenomena and thereby violates them to a certain extent, Bloom et al., however, regarded them highly: "The value of these attempts to abstract and clarify is in their greater power for organizing and controlling the phenomena" (p.8, Handbook 2).

The classification scheme applied in the Guideline is most likely based on the same principles as Bloom's et al. and consequently, the I.S.S.P.developers' "discriminative purposes" can be somewhat clarified. The concepts borrowed from Bloom et al., "organization" and "control", indicate what discrimination between aims is all about. The underlying belief appears to be that instruction will be more organized and controlled by discriminating between domains of general aims.

This seems to illuminate to a certain extent the meanings underlying the "discriminative purposes" of the Guideline. Still, this discrimination seems to rest upon other meanings as well. Different presentations of aims, especially between the domain of knowledge and understanding and the domain of attitudes, feelings and values, evoke more questions. The aims belonging to the domain of knowledge and understanding for instance, seem to be specified in much greater detail than the aims of the other domains, such as the domain of attitudes, feelings and values. Why is it so? What does it imply, when it is maintained in the Guideline, that the aims of attitudes, feelings and values "are both

broad and general" (p.26)? Does it mean that they need not or cannot be specified so precisely as the aims within the domain of knowledge and understanding? Do the I.S.S.P.developers consider these two domains being somewhat different in nature? Do they perhaps think that the domain of knowledge and understanding and the domain of attitudes, feelings and values refer to two distinct aspects in students' learning?

All these questions seem to refer to a distinction between domains of aims in the Guideline which might rest on different ideas about the nature of these domains. A statement, such as the following one, seems to support that interpretation: "Social studies must be equally concerned with feelings and attitudes as with factual social knowledge", (p.11; emphasis added). If we may presume that the I.S.S.P.developers use language consistently, it seems to be logical that "feelings and attitudes" are the same kind of feelings and attitudes within the domain of attitudes, feelings and values. Whether "factual social knowledge" refers to the domain of knowledge and understanding is more difficult to assess. However, although based on meager evidence, the hypothesis is raised that the underlying distinction between the aims of knowledge and understanding and the aims of attitudes, feelings and values is grounded on a view that there exist two different human characteristics. On the one hand there are attitudes, feelings and values which "are both broad and general". On

the other hand, there is knowledge and understanding which are specified in much greater detail and might constitute "factual social knowledge". If this hypothesis is correct, the I.S.S.P.developers have taken for granted that students' learning is based on two distinct aspects, specified by two different domains of general aims.

5.3 Teaching Strategies

"There must be a variety of teaching and learning experiences" (p.34). This variety is interpreted as relating to three main teaching strategies for the I.S.S.Program. Each of these strategies is presented in three distinct sections which indicate what teaching strategies for the I.S.S.Program are all about. Or is it so? Do the teachers simply have to teach the seven steps of the discovery approach in order to have students "seek their own answers to the questions that emerge" (p.28)? Are games and team work so simple as they seem to be according to the Guideline?

These issues are not made problematic in the Guideline but are they so simple as they appear to be? We are told for example that "the basic teaching method of the social studies", the discovery approach, is modeled after the "essentials of scientific research". What does it mean? The Guideline does not provide any direct explanations on what <u>scientific</u> research includes. It is definitely taken for granted that by linking "scientific research" with the

discovery approach, teachers will know and understand the importance of this "basic teaching method". What does "scientific research" entail? Is, for instance, the main characteristic of the discovery approach to attempt to "arouse the motivation of students" (p.28), related to this "scientific" nature of the discovery approach? Does this "scientific" nature of the discovery approach mean that it is somewhat different from the other two, team-work and games, which are not identified as "scientific"? And further, on the basis of the above discussion concerning the distinction between the domain of knowledge and understanding and the domain of attitudes, feelings and values: Is the discovery approach intended to be equally applicable for achieving the aims within both of these seemingly different domains?

Team-work is presented in the Guideline as an approach to obtain one particular objective within the domain of attitudes, feelings and values. Does this mean that only <u>one</u> objective is so important that it needs one particular approach for achieving it? Is it not possible to accomplish such an objective by using the discovery approach? Or is team-work in some sense a different approach than the discovery approach and therefore more suitable for some objectives than others?

Games too may be questioned. Are games not a "scientific" approach? Are games suitable as an approach to achieve both the aims within the domain of knowledge and

understanding and within the domain of attitudes, feelings and values?

These questions seem to probe for issues which are hidden in the Guideline. What at first sight appeared to be clear, turns out to be unclear and in need of a clarification. Is it possible to illuminate the three main teaching strategies and bring them into more comprehensive contexts?

5.3.1 The Discovery Approach

The statement that "the essentials of scientific research provide the model" for the discovery approach is not, as previously mentioned, clarified any more in the I.S.S.Guideline. We are only left with the notion that "scientific" is something which really makes the difference and is worth pursuing. A number of references throughout the Guideline seem to support this interpretation: Visual imagery as a way for young children to express themselves is thus valued because it fosters "scientific thinking" (p.10), that students' active learning is appreciated because then "they apply in their own way similar methods as scientists: formulate hypotheses, test them and draw their own conclusions from their studies" (p.11), that students will understand that "there are some people who study the world in an organized way, i.e. scientists; what students are also expected to do in a similar manner" (p.45; all emphases added). And what do students have to do in order to study

"in a similar manner" as "scientists"? According to the Guideline: "Students examine why some countries are hot and others are cold. They learn how to use a globe and maps and about the seasons and the causes for changing seasons"(p.45). And how do students "examine" or "learn" about issues such as these above? According to the Guideline: By being active "they use in their own way similar methods as scientists: formulate hypotheses, examine them and draw their own conclusions" (p.11); or more specifically: By following the steps of the discovery approach.

These references in the Guideline to "scientific research" and "scientists" raise the question whether it is possible to make them more understandable? To what understanding of "scientific research" and "scientists" are the I.S.S.P.developers referring which is so common that justifications and explanations are unnecessary? What values underlying "scientific research" are they addressing, which seem to be taken for granted in the Guideline? Are the I.S.S.P.developers perhaps referring to the traditional, prestigeous values underlying "scientific research" within the natural sciences? There is evidence to suggest that such is the case. The students, referred to above, by examining different climates and seasons, seem to be expected to take the role of the geographer in trying to explain these phenomena. All the above references in the I.S.S.Guideline furthermore seem to imply that "there are some people",

"scientists", who can be grouped together in terms of how they study phenomena of the world. And the only "scientific" "how" to do that is the discovery approach which is not introduced as one possible scientific method in order to study the world. The discovery approach is presented as being modeled after "the essentials of scientific research" which seems to imply the belief that there is some unified kind of activity which can be identified as "scientific research". According to Bernstein (1978), Giroux (1979a and 1980a) and Cherryholmes (1980), the meaning underlying this view is that all sciences worthy of the name employ the same method. These researchers further assert that this view does not only apply to the social sciences but to the natural sciences as well which serve as a model for truly scientific endeavors. The social sciences may deal with different problems from the natural sciences, but at bottom their methodologies are the same.

If the above view of science is underlying the I.S.S.P.developers' references to "scientific research" and "scientists" they seem to be referring to a meaning of "science" which is usually attached to the empirical-analytic inquiry orientation. "Science generally implies, at this time within our culture, a commitment to empirical-analytic inquiry" (Larkins, 1975; p.31). [4] The empirical-analytic orientation is "the "scientific" enterprise, as most educators know it" (Aoki, 1980; p.10).

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[4] From now on, the term "science", will be used in this sense, as well as the terms "scientific" and "scientist(s)".

As seemingly linked to this "scientific" enterprise in the Guideline, the discovery approach is consequently based on particular values which carry with themselves "the weight of tradition and prestige" (Aoki, 1980; p.10). "And to be scientific is to be something good; it has positive emotive loading" (Larkins, 1975; p.31) which make references to "scientific" and "scientific research" satisfactory without any further justifications or explanations.

Kerlinger (1973) elucidates what kind of values are underlying "the scientific enterprise". Citing Peirce (1955), Kerlinger defines "the *method of science*":

> To satisfy our doubts, ... therefore, it is necessary that a method should be found by which our beliefs may be determined by nothing human, but by some external permanency - by something upon which our thinking has no effect ... The method must be such that the ultimate conclusion of every man shall be the same. Such is the method of science. Its fundamental hypothesis ... is this: There are real things, whose characters are entirely independent of our opinions about them ...(p.7).

This means according to Kerlinger that the over-all fundamental idea of "the scientific approach" is <u>controlled investigation</u> of hypothetical propositions. What this implies is that the researcher takes an <u>objective</u> and <u>neutral</u> stance regarding the phenomena being investigated and attempts to approach them with a <u>disinterested</u> attitude so descriptions and explanations will not be distorted or biased. The researcher, using the "scientific approach" seeks dependable, universal knowledge outside "personal beliefs, biases, attitudes, values and emotions" (Kerlinger, 1973; p.8). Therefore, predictions must always be submitted

to empirical test, to the test of objective reality, and refuted if they do not pass such a test. Any two researchers, regardless of their backgrounds, should then be able to agree upon the truth of such predictions. According to Bernstein (1978), the researcher's job is to describe and explain social phenomena as accurately as possible but not to make prescriptive claims about what ought to be.

The above discussion has been focussed on what values the I.S.S.P.developers might be referring to by using terms such as "scientists" and "scientific research". It has been suggested that the discovery approach belongs to this whole context of "scientific research" within the empirical-analytic sciences. Kerlinger's (1973) description on the main steps of "the scientific approach" seems to further support that interpretation. As seen below, the similarities of the discovery approach in the I.S.S.Guideline with Kerlinger's "scientific" approach are striking.

Kerlinger (1973) identifies the formulation of a problem as the first step in the process which occurs after the scientist has been struggling with understanding "observed and unobserved phenomena" (p.13). The next step is to formulate hypothesis and then reasoning-deduction follows: "Reasoning can help lead to wider, more basic, and thus more significant problem, as well as provide operational (testable) implications of the original hypothesis" (p.15). Lastly, the relation expressed by the

hypothesis is tested by observation and experimentation and the hypothesis, on the basis of the research evidence, is accepted or rejected. "This information is then fed back to the original problem and it is kept or altered as dictated by the evidence" (p.17).

If the above interpretation is correct, we have seen that the discovery approach is more than just some device to generate knowledge. It is based on a particular model which the I.S.S.P.developers seem to have a great belief in. This model is not just "some" model; it is "scientific" and therefore possibly makes the discovery approach to be worth the nomination as "the basic teaching method of the social studies" (p.28; emphasis added). But being "scientific" means more than something significant, worthwhile or necessary. It is suggested that the I.S.S.P.developers are referring to some common understanding on "scientific research" which is based on values, possibly taken for granted. It is also suggested that these values are rooted in empirical-analytic mode of research which involves particular relationship between the researcher and the phenomena under study:

> [T]he researcher approaches his world objectively, distancing his own subjectivity from the objectified world. Validation of knowledge gained in this orientation proceeds through the ground of corroborative empirical evidences found within this objective world (Aoki, 1980; p.10).

The above interpretation raises another question on the main characteristic of the discovery approach as being its attempt to "arouse the motivation of students and to

encourage them to seek their own answers to the questions that emerge" (p.28). What is underlying the belief on the potential of the discovery approach to motivate students to "seek their own answers to the questions that emerge"? Is it possible to illuminate this statement by situating it within the above empirical-analytic context of the discovery approach? Kerlinger (1973), in discussing "the scientific approach" seems to presume that in the situation of the scientist, the scientist is somehow compelled to seek answers to unresolved problems: "The scientist will usually experience an obstacle to understanding, a vague unrest about observed and unobserved phenomena, a curiosity as to why something is as it is" (pp.13-14). According to this, the scientist using "the scientific approach" to inquiry is in "an indeterminate situation crying out, so to speak, to be made determinate" (p.16). The motivating characteristic of the discovery approach might be based on a similar belief as Kerlinger's on the nature of the "scientific approach". Students are, thus, to be motivated and driven by curiosity to solve problems of which they, as the scientists, have to find their own solutions. The motivating characteristic of the discovery approach could, therefore, rest on a particular image of the scientist, facing perplexing situations with "the scientific approach" as a weapon to clarify such situations.

But, what about links between the discovery approach and the three main domains of general aims? Are there any

links to be found? Indeed, links seem to exist between the discovery approach and the domain of knowledge and understanding. Particular steps in the discovery approach seem to have their identical aims within that domain. Steps such as "formulation of hypothesis", "drawing conclusions" and "generalizations" seem to refer to the aim "advance intelligent conjectures, draw independent conclusions and generalize" (p.26). The step "drawing conclusions" appears, further, to imply the process to "establish causal relationship" ("Students examine the causes for new settlement and draw conclusions about consequences deriving therefrom") (p.26; emphasis added) which is still another aim within the domain of knowledge and understanding. Whether a step such as 'gathering of data' implies classification, comparison or more such processes to encourage "independent thought" and accomplish the aims within the domain of knowledge and understanding is difficult to assess.

5.3.2 Team-Work

As presented in the Guideline, team-work is considered an approach to obtain one particular aim within the domain of attitudes, feelings and values, i.e. that students realize the value of cooperation and the necessity of reciprocal help (p.31). This appears to be somewhat problematic. Is this aim the only one which needs a special method to become actualized? What about other such aims? Are

they to be obtained by the discovery approach or by some other approach such as games?

When the aims within the domain of attitudes, feelings and values are examined they all seem to be related to students interacting with each other. The statements about the nature of team-work seem to imply interaction between students in a participatory activity where cooperation and reciprocal help is necessary. This is interpreted to mean that the I.S.S.P.developers have really the whole domain of attitudes, feelings and values in mind to be served by this particular approach, team-work.

Such an interpretation, however, does not explain why we need a particular method for the domain of attitudes, feelings and values. It has been suggested that the distinction of general aims into separate domains was based on the belief that they referred to two distinct aspects in students' learning. If such an interpretation is correct, team-work is considered appropriate by the I.S.S.P.developers for serving the attitudes feelings and values aspect. The question then arises what makes team-work more appropriate than for instance the discovery approach? If we contrast these two approaches in terms of a few basic issues, team-work seems to imply a stance towards social reality which is fundamentally different than the empirical-analytic stance possibly taken by the discovery approach:

First, team-work clearly involves participation between people. The researcher, applying the discovery approach, however, observes social phenomena (including people) as external phenomena in which the researcher does not participate.

Another issue appears to be the different kind of knowledge sought by these two approaches. Instead of searching for impersonal, value-free facts, team-work appears to generate the opposite: personal and consequently value-laden knowledge gained through encounter with people.

Finally, each approach seems to claim for different attitudes towards social reality. According to the discovery approach the researcher takes a disinterested, detached stance from the phenomena under study. Team-work, on the other hand, seems to encourage a completely different kind of an attitude, i.e. that students immerse themselves in social encounters. A statement such as "The goal must be to develop the students' capacity to understand and identify with others..."; is interpreted as being an indication of such an immersion (p.27; emphasis added).

These contrasting elements may indicate a different nature of team-work and the discovery approach with respect to knowing social reality. By linking team-work with the domain of attitudes, feelings and values, the I.S.S.P.developers seem to have taken this difference for granted, i.e. that team-work was more appropriate than the discovery approach for achieving the objectives within this

domain. This is, however, problematic and difficult to assess. It does not rule out the possibility that students can and are expected to use the discovery approach in teams, taking simultaneously two, seemingly, different stances.

5.3.3 Games

We are told that games are "an important teaching method in social studies and suitable to achieve its objectives" (p.33). It is not stated, however, whether the I.S.S.P.developers have some particular objectives in mind as indicated in the presentation of team-work. What seems important are the different qualities which seem to be attached to the role of games in the I.S.S.Guideline. In terms of the previous interpretation it can be noticed that games are considered having the potential for students to identify with each other: "In games students often have to identify with each other and thereby gain an insight to different modes of thinking and feeling" (p.33; emphasis added). Statements such as this one have been interpreted as referring to social encounters between students which are specifically outlined within the domain of attitudes, feelings and values. It has been suggested that social encounters imply a different stance to social reality than the empirical-analytical stance possibly taken by the discovery approach. Hence, the above statement, concerning the potential for students to identify with each other in games, is interpreted as implying the interested, immersed,

participatory stance, providing students an insight to each other's modes of thinking and feeling. This stance is furthermore interpreted to be implied in statements concerning the nature of simulation games and drama: "...participants have to identify with others..." and "[S]tudents express people's acts, feelings and attitudes" (p.33; emphasis added).

On the other hand, games are considered to encourage, what is referred to as rational thinking: "Rational thinking is encouraged when rules of games are mastered and applied" (p.33; emphasis added). This concept, "rational thinking" is not defined any further than is indicated by the verbs "to master" and "to apply" rules of the game. Students, expected to master and apply rules but to identify with other students, seems to imply two different meanings. This becomes more obvious if we reverse the verbs and speak of students as identifying with rules and mastering and applying other students! Most likely, this statement would not be accepted by the I.S.S.P.developers. If we raise the hypothesis that rational thinking refers to something else than social encounters; what then is rational thinking? What does it mean to master and apply rules in games?

The aims within the domain of knowledge and understanding are interpreted as giving the notion of rational thinking a more comprehensive meaning. In order to master and apply rules of games, students might have to compare these rules with rules of other games, examine and

follow up the course of events in a game, establish causal relationships between these events etc. (pp.25-26). To master and apply rules might, therefore, refer to the aims specified within the domain of knowledge and understanding. It has previously been suggested that this domain refers to other abilities in students' learning than the abilities implied in the aims within the domain of attitudes, feelings and values. On the basis of that hypothesis, rational thinking might concern a different stance to know and understand social reality than implied, at least in some of the aims within the domain of attitudes, feelings and values. Accordingly, rationally thinking students and students identifying with each other when interacting in games might be students taking different stances to reality.

5.4 Learning, Understanding, Knowledge

On the basis of the previous interpretation, the same hypothesis has several times been raised: Does the discrimination between domains of aims and between the approaches to achieve these aims imply two different stances that students are expected to take for interpreting and acting upon their reality? There seems to be evidence to support that such is the case. However, our ideas of these two possible stances are still vague and have to be further clarified. In order to search for more evidence and clarifications, the attention is drawn to three issues which repeatedly are referred to throughout the Guideline. These

issues focus on students' relations to their world, i.e. how they are expected to learn, understand and gain knowledge about it. Do the I.S.S.P.developers deal with these issues in two different ways which might elucidate the two possible stances from which students might be expected to make sense of reality?

5.4.1 Active Learning

Learning is not just learning in the I.S.S.Guideline. Learning is active learning and that makes all the difference. It is emphasized several times in the Guideline that active learning is what learning is all about. The primary value of games as a teaching approach is, thus, that "[I]n games, students are active participants" (p.33, emphasis added). This is in fact considered the primary characteristic of the other teaching strategies as well, that is that they aim for the "greatest possible activity of the students" (p.34; emphasis added). Finally, the same emphasis is reflected in a chapter about evaluation where the issue ranked highest for teachers' considerations is whether the student(s) was (were) active (pp.35-36; emphasis added)?

All these references to students being active in their classes are interpreted to mean that they are not just doing "something", but are learning in some particular sense. What exactly does active learning mean? Are students for example actively learning when they are immersed in participato

activity working together in teams and/or are they active learners when using the discovery approach?

The first time learning is defined as "active" in the Guideline, the word "active" is presented in italics as to emphasize its significance:

> What is most important is that students will become *active* in their learning, that is they examine themselves the learning tasks and seek their own solutions. Then they apply in their own way similar methods as scientists: formulate hypotheses, test them and draw their own conclusions from their studies (p.11).

Active learning therefore occurs when students "apply in their own way similar methods as scientists..." when inquiring into their learning tasks. Students are thus not active learners unless they learn just as "scientists", which means according to our previous interpretation that they learn as scientists within the research mode of the empirical-analytic sciences. And to encourage such learning:

> [It is] undesirable to spell out conjectures, generalizations or evaluations unless this is specifically meant as a task or represents individual opinion. The presentation should be such that students are able to draw their own conclusions after examining the material (p.20).

It is maintained on the basis of these citations that the I.S.S.P.developers are referring to a particular kind of learning when they repeatedly stress in the Guideline that students have to be <u>active</u>. Taking the role of the scientist, students learn actively by going through a discovery process where they "draw their own conclusions from their studies". The Guideline then, does not seem to imply another possible meaning on active learning which

might occur for instance between students participating in team-work. The Guideline, by attaching active learning with the role of the scientists, is consequently addressing the underlying values on which the work of the scientists is based. The possibility that students might learn actively in a different way when they "identify with others" (p.27) is not acknowledged. The possibility that such subjective, personal, emotional and interested active learning might and/or should take place is not recognized in the Guideline. Only active learning, based on the image of the scientist, is the I.S.S.P.developers' main concern. And that is, according to what our previous interpretation has suggested, active learning within an empirical-analytic mode of research.

A basic assumption, repeatedly reflected in the language of the I.S.S.Guideline, is that when students learn they are expected to come to an understanding and acquire knowledge on their learning tasks. This evokes the question whether the Guideline's discussions on students' understanding and knowing provide some evidence to answer the question raised in the beginning of this section? Does the Guideline deal with these epistemological issues from two different stances or is it consistent with what has already been made explicit in terms of active learning? Let us first try to elucidate how students are expected to <u>understand</u> their learning tasks according to the Guideline.

5.4.2 Understanding Reality

"To understand", "gain understanding" or "acquire understanding" are probably the most common concepts linked in frequent references to students in the Guideline. Usually these concepts are clarified by other concepts in order to explain how students are expected to understand various aspects of social reality. This is for example reflected in a review on content where it is stated that "in order to sharpen and deepen the understanding of the key concepts and main ideas, it is considered advisable to select contrasting examples for comparison" (p.19; emphasis added). According to this statement, students are expected to deepen their understanding of reality by comparing contrasting examples. The notion of comparison is further clarified with an example from grade two:

> In order that students acquire an understanding of work, they are to examine and compare examples of life in the countryside, in a village and in a town. When the students have become acquainted with the tasks and occupations of people in dissimilar environments they should be able to discern what is similar, as well as what is dissimilar and why. Comparisons of this kind lay the foundation for understanding (p.20; emphasis added).

So, comparison implies the notion of discerning between similarities and dissimilarities and, moreover, why they exist. It is clearly one of the basic notions implicit in how understanding is to be promoted. In an outline of instructional materials for each of the nine grades the stress on the idea of comparison to promote understanding is considerable. We are told that: "2nd grade materials are

designed to widen the horizon by comparing life and work in different environments", that students in 3rd grade examine various Icelandic environments "for further comparison", that students in 4th grade will compare their own ideas...etc. (pp.20-21; emphasis added).

Although obviously considered fundamental for understanding, students are expected to understand by other means than just comparing things. This is perhaps most thoroughly outlined by the aims within the domain of knowledge and understanding. We can see that understanding is to be fostered by giving students opportunities to classify and compare things, examining and following up the course of events, develop concepts, draw conclusions and generalize and establish causal relationships (pp.25-26). According to this, understanding seems to imply several processes which can be separately practiced and applied to distinct aspects of reality. These processes are definitely of great concern for the I.S.S.P.developers as reflected in their detailed specification and the continuous emphasis which is placed on them throughout the Guideline. It has previously been hypothesized that, at least some of these processes seem to be identical with steps of the discovery approach. If such is the case, the aims within the domain of knowledge and understanding might indicate the I.S.S.P.developers' view on how "scientists" gain "scientific" understanding on reality. Students would then take a similar role as "scientists" in their attempts to

understand reality. According to the aims within the domain of knowledge and understanding such an understanding seems to imply that some components of reality are separated from others for processing, that is for classification, comparison etc.

What about other potential ways students might be expected to understand reality? Do the I.S.S.P.developers provide some evidence that such might be the case in their numerous references to that issue in the Guideline? Could some of these references elucidate and add to the vague notions we have gained so far about another stance than the empirical-analytic from which reality might be understood? Unfortunately, further examination on the Guideline does not provide anything more than already has been disclosed. We are only told that in order to achieve the aims within the domain of attitudes, feelings and values, students "realize and understand their own attitudes and those of others" when they "identify with others" (p.26; emphasis added). This statement has been interpreted in a context which suggests that "a different" stance might be embedded within the Guideline. No further statements, however, seem to be in there which clarify what understanding by identifying with others might include.

So, what has been gained by this search for meaning on how students are expected to understand their reality? Are we correct that the detailed processes, or at least some of them, within the domain of knowledge and understanding

reflect a view on what the "scientific" way of understanding might imply? Links which seem to exist between this domain and the discovery approach might support such intrepretation. However, our search for another different way to understand reality which might be implied in the Guideline has proven to be fruitless. This conclusion leads us to the structure of knowledge upon which the material of the social studies is based. How does the Guideline deal with this issue? What kind of knowledge is considered most important for students so they will be "able to make decisions about matters of concern to them" (p.8)? Does the structure of knowledge, as presented in the I.S.S.Guideline, provide any further evidence on the two possible stances students might be expected to take?

5.4.3 In Search of Knowledge

Key concepts are introduced in the Guideline as constituting the structure of the social studies discipline. The aim is to move students to "a more complex level of understanding of the areas the key concepts cover and limit" (p.23). Together the key concepts are interpreted as constituting a particular perspective or orientation to the reality which students are gradually expected to acquire. This reality is, according to the key concepts, characterized by diversity-difference in environments, in needs, values, power, traditions etc. The key concepts are also interpreted as representing the form of knowledge most

valued by the I.S.S.P.developers to help students to make "sensible decisions" in a modern society. In order to illuminate the form of this knowledge, two of the key concepts will be presented below. These concepts are "social interaction cooperation" and "socialization and social control" which belong to the second and third sets of the key concepts. They are regarded as being representative for the nature of knowledge implied in all the other key concepts:

> Social interaction, cooperation
>
> Man is a social being. He is continually interacting with other human beings. Without such interactions, human acts, thinking or symbols would be impossible. The solution of important human problems requires human beings to engage in joint effort. Cooperation is one of the prerequisites for society. Cooperation often requires compromise (p.14).
>
> Socialization and social control
>
> All societies influence and attempt to mold the conduct or behaviors of their members. The techniques used include percept, example, and systems of reward and punishment. These techniques, which are all together called social control, vary from one society to another. They all promote the socialization of the individual, i.e. that he will learn the prevailing norms and values of the society. Laws establish rules by which the society operates. Child-rearing consists in molding the individual according to social values. Marked differences in child-rearing practices often exist among societies. Everyone belongs to many groups with overlapping membership, different purposes and often conflicting demands which can result in conflicts. By exerting social controls, groups shape the personality structure and behavior of its members (p.15).

From these two examples we should be able to make explicit several underlying meanings which are interpreted

as characterizing other key concepts as well. It can be seen that these key concepts are descriptive of what exists, that is they do not imply any notions on what ought to exist or how things should or should not be. The key concepts, thus, seem to imply the form of knowledge which is nomological rather than normative, and universal rather than situational.

It can moreover be noticed that these meanings, underlying the key concepts, are exactly those aimed for by a discovery approach investigation. Does this fact provide us with any more evidence which we definitely need in order to elucidate and clarify our vague notions on the two potential stances implied in the I.S.S.Guideline? Unfortunately, the form of knowledge as represented by the key concepts, does only give us a notion of the knowledge students are expected to tackle in their learning materials. These materials are definitely expected to reflect different environments and cultures characterized by conflicts, cooperation, social stratification etc. The Guideline, however, does not provide information in what way the learning materials reflect the key concepts. The descriptive, universal nature of the key concepts, thus, only delineates the form of knowledge students are expected to tackle which the learning materials might reflect in various ways.

The key concepts draw our attention to the main ideas which "define and describe the linkage among the key

concepts" (p.19). Does the Guideline provide anything in its section on main ideas which could answer our question of the stance or stances towards knowledge which students are expected to take? We are told that the main ideas function as generalizations which "indicate more specifically than the key concepts the choice of material and consequently the main purpose of the study at any one point" (p.19). Are main ideas then generalizations, methodically established by the discovery approach "which will extend beyond" individual learning tasks? Is it here that the discovery approach, presented as the main or basic teaching approach of the I.S.S.Program is supposed to lead students to generalizations or main ideas which are "the main purpose of study at any one point"? Are the main ideas "scientific" generalizations, law-like statements which allow students to make predictions (Aoki, 1980; Van Manen, 1975)?

As previously mentioned, one of the main ideas for a third grade unit is: "The physical environment affects people's ways of life" (p.19). Another main idea for grade four, fifth unit is "The interaction between different cultures cause mutual social changes" (p.51). How are students expected to "acquire understanding" of the thoughts behind these main ideas which "will extend beyond" their individual learning tasks? Of the three teaching strategies, the discovery approach seems to be the only one where such generalizing possibilities are accounted for. "Deductions, evaluation, generalizations" appear to constitute the final

step in the discovery approach before new questions arise which call for more inquiries. Whether the main ideas are meant to fit into this final step of the discovery approach is, however, an open question. Once again, further questioning of the Guideline is a fruitless work.

5.5 Conclusion

In this chapter several issues in the I.S.S.Guideline have been questioned in order to make explicit their underlying meanings. The focus was first directed to the most striking feature of the I.S.S.Guideline, goals, aims and objectives, identified as the ends of the I.S.S.Program. The specification of ends in the Guideline and the classification of aims were seen as serving the underlying purposes of organizing and controlling learning experiences for effective instruction. Furthermore, some indications were found in the I.S.S.Guideline that the discrimination between domains of knowledge and understanding and attitudes, feelings and values rested on different meanings as well. On the basis of these indications, the hypothesis was raised that the discrimination between the above domains was based on a view that these domains referred to two distinct human characteristics. This hypothesis drew attention to the teaching strategies of the I.S.S.Program. Possible links between the basic teaching method of the I.S.S.Program, the discovery approach, and the domain of knowledge and understanding were identified. Another main

teaching strategy, team-work, is explicitly linked in the I.S.S.Guideline with the domain of attitudes, feelings and values.

Further questioning on the discovery approach focussed on what is declared in the I.S.S.Guideline as the "scientific" nature of the approach. Several references to "scientific" and "scientists" in the I.S.S.Guideline were explored in order to elucidate these ideas. These explorations gave rise to the hypothesis that the "scientific" nature of the discovery approach referred to empirical-analytic research to which these terms "scientific" and "scientists" are usually linked. If this hypothesis is correct, it means that the discovery approach rests upon certain values of how to investigate phenomena of reality. These values imply a disinterested, detached stance where universal, dependable knowledge is sought. The motivating aspect which is attached to the discovery approach in the I.S.S.Guideline was moreover clarified within this empirical-analytic context.

Questioning team-work as an approach, explicitly linked to the domain of attitudes, feelings and values revealed several possible meanings. These meanings were seen as being in conflict with the possible values of the discovery approach implying inquiry from an interested, attached stance in participation between students. The hypothesis was raised that the possible, different meanings underlying the discovery approach and the team-work approach indicated two

different stances from which students were expected to deal with reality.

An exploration on games as the third main teaching approach of the I.S.S.Guideline seemed to indicate a two-fold nature of this approach. Several statements in the I.S.S.Guideline on the nature of games as a teaching approach are identical with statements on the nature of team work and were interpreted in a similar manner as before. There was, however, evidence suggesting that through games students might be expected to take another different stance possibly linked to the domain of knowledge and understanding.

A further exploration in order to clarify the two possible stances which students might be expected to take in the I.S.S.Guideline focussed on three issues repeatedly referred to throughout the Guideline, that is: learning, understanding and knowledge. Numerous statements in the Guideline addressing these issues gave some insights into the I.S.S.P.developers' major concerns regarding them. Students are, thus, expected to learn actively which is explicitly linked to the conception of the "scientist" in the Guideline. How students are expected to understand and know their reality is, however, more problematic to assess on the basis of statements directly addressed to these issues in the Guideline. The hypothesis was formulated that the understanding processes and the main ideas might be linked to some steps within the discovery approach. Evidence

to support such a hypothesis is, however, vague.

There are definitely many gaps in the interpretation on the I.S.S.Guideline which further explorations into the Guideline do not manage to clear up. Referring back to the questions raised in the researcher's experience as a program designer and a teacher, some of these questions have, however, been answered to some extent. The underlying meanings of the detailed specification of ends in the Guideline has, thus, been made explicit. Furthermore, evidence seems to suggest that there are different values underlying the three main teaching strategies in the Guideline. These values were interpreted to imply different stances from which students are expected to approach their reality. If we are correct, this interpretation calls back several questions from the researcher's experience as a program designer and a teacher. Do the values underlying the specification of ends imply a hidden message to teachers how to relate to students and guide their learning experiences? What kinds of relationships between students and the world do the values entail which are underlying the three teaching strategies? If students are expected to take many roles in the classroom, what do these roles entail? The next chapter is intended to deal with these questions.

Chapter 6

The Life-World of the Classroom

As an intentional object of the I.S.S.P.developers, the I.S.S.Guideline contains their meanings of the life-world of the classroom. This means that the values which have so far been uncovered imply specific views on students and teachers and their acts and interactions in the classroom. The I.S.S.P.developers have taken a particular stance to students and teachers by emphasizing some meanings in the I.S.S.Guideline and neglecting others. As Freire (1970) notes :

> All educational practice implies a theoretical stance on the educator's part. This stance in turn implies - sometimes more, sometimes less explicitly - an interpretation of man and the world. It could not be otherwise (pp.205-206).

6.1 Implied Views of Students and Teachers

According to how often students are referred to in the Guideline, they are definitely the I.S.S.P.developers' major concern. The whole Guideline deals with matters considered important for students' learning; the content for learning and the appropriate approaches for dealing with this content. On the basis of our previous interpretation, students seem to be expected to take two different stances for understanding and acting upon their reality. One is the scientific stance of the discovery approach, the other is the participatory stance of team-work. These two possible stances or roles which students might be intended to take

are identified as the stance of the social scientists working within the research mode of the empirical-analytic sciences and the stance of social beings participating and identifying with other social beings.

Teachers are not very often directly addressed in the Guideline although it may be argued that the Guideline is primarily designed for them to guide their work and understand the various aspects of the social studies discipline. Most of the direct references to teachers are just a few guiding words on what they have to keep in mind when interacting with students and the learning/teaching materials. Only once, teachers are addressed in more than one or two sentences when they are reminded of how the role of social studies teachers can be difficult. It is maintained that social reality can be viewed differently in terms of what fundamental attitudes and views are accepted by social scientists as well as social studies teachers. Therefore, teachers are encouraged to be aware of how they implement the learning-teaching materials which is to a certain extent considered to be dependent upon their own opinions (p.11).

Despite these meager references to teachers, the underlying values of the detailed specification of ends in the I.S.S.Guideline are interpreted to contain a particular message to teachers. This message is considered to speak to teachers as managers, serving the role to organize, plan and control the teaching-learning experiences in the classroom.

6.1.1 Students as Social Scientists

Having illuminated what active learning implies, we can further spell out what appears to be implicit in the discovery process students are to undertake as they attack problems applying the discovery approach.

When studying the learning materials, students' curiosity is expected to be aroused like the scientists' when they experience an obstacle to understanding. Certain questions arise which lead to a statement of a relevant problem which has to be linked to the structure of the discipline which students gradually discover. What makes a problem relevant is therefore its relevance to the discipline of social studies (Barr, Barth and Shermis, 1977).

Statements of problems also have to be empirically testable, i.e. they must concern phenomena which can be subjected to the test of an objective reality. This condition makes a great number of problems irrelevant to students' inquiry, such as problems identified as "philosophic" and "theological" (Kerlinger, 1973). These problems are considered beyond empirical testing because most of their constructs are difficult or impossible to measure. "Many interesting and important questions are not scientific questions simply because they are not amenable to testing" (Kerlinger, 1973; p.18). This means that students might be given no guidance to deal with problems concerning what they ought or should do for achieving some ends because

such problems could be impossible to test.

Having come up with a problem, relevant to the discipline of social studies and consequently within empirical testing possibilities, students proceed through the discovery procedure. In order to solve the problem, they now formulate hypotheses which are tentative propositions about the relation between two or more phenomena (Kerlinger, 1973). They make predictions of the form 'If A, then B' and attempt to isolate A and B from other "irrelevant" factors so reliable knowledge can be discovered. The next step is to gather information in order to test the proposed relation between A and B. On the basis of research evidence, conclusions are finally drawn and the hypotheses accepted or rejected.

The aim is to discover law-like regularities concerning the relationship between A and B which can be generalized to other similar phenomena. To accomplish such an aim, students have to continuously cultivate a disinterested attitude to the phenomena under study. Students have to exclude their wishful thinking from distorting their studies so dependable, objective knowledge can be gained. Continuous experience in using the processes defined within the domain of knowledge and understanding might move students closer towards achieving such an aim. Knowing how to categorize and compare things, to establish causal relationships etc. might make them more capable of solving scientific problems and discover reliable, universal laws.

Students' life-world, thus, becomes an object of scientific investigation in which they participate as actors having scientific interests in it. This implies a fundamental transition in attitude for each student:

> But to make up his mind to observe scientifically this life-world means to determine no longer to place himself and his own condition of interest as the centre of his world, but to substitute another null point for the orientation of the phenomena of the life-world (Schutz, 1978a; p.139).

In this sense, students observing their life-world as scientists depart to a certain extent from their world of everyday affairs. Their personal knowledge, involving a composite of facts, attitudes, feelings and beliefs, is replaced with explanatory generalizations of the social studies, which might be represented with the main ideas. The knowledge generating process of students as social scientists implies the view that the social world consists of distinctly separate parts that interact according to law-like regularities. It is believed that students like social scientists should be able to study them independently from one another and discover the regularities just as the laws of objects in the physical world are discovered.

If the main ideas are meant to serve the function to be scientific generalizations of social reality, students will gradually discover them or the "basic rules of human interaction" behind them. Implicit in this approach seems to be the idea that each year, until students reach grade nine, they will gradually gain a particular perspective on social phenomena, structured by the basic regularities or

generalizations which the main ideas provide. Students' perspective would, thus, be structured by universal, neutral "rules of human interaction" in the sense that these rules should provide them with power to explain and predict social phenomena beyond specific contexts or situations. However, being scientific, such a perspective would not imply rules for students how to act or make decisions in a complex and continuously changing world when old traditions are no longer valid. "Scientific statements, it is thought, can aid us in making choices about public or private events, but they cannot tell us what choices we should actually make" (Popkewitz, 1976; p.321).

To be active learners knowing how to apply the discovery approach in order to discover knowledge is, according to the I.S.S.Guideline, definitely not enough to make students good social scientists. Students also need some basic skills to handle varied materials. This concern is expressed in an introduction to the domain of academic and social skills and by several aims within that domain. In order to acquire new knowledge it is maintained that students need the abilities: "to handle varied materials [and] to cope with basic information gathering skills" (p.27). Aims such as obtaining information from various sources, writing reports, maps, tables etc. are interpreted as skills valuable for the students in the role of social scientists.

6.1.2 Students as Social Beings

Although the I.S.S.Guideline seems to present students primarily as social scientists, a few statements may indicate a different perspective. These statements, however, are very few and are also vaguely expressed so it is difficult to give them a more profound meaning. Together, they may be interpreted to present an image of students as social beings, constructing to some extent their own meanings and understanding others by identifying with them. Introductive words to listing of aims within the domain of attitudes, feelings and values probably refer to this image of students. Students are described as beings developing their own attitudes which they have to understand as well as the attitudes of others: "The goal must be to develop the students' capacity to understand and identify with others and to interpret phenomena from other viewpoints than their own" (p.26). These "others" is interpreted as mainly referring to other students and to teachers in the classroom where most of teaching is expected to take place. Students in an encounter with each other seems to imply a different image of them than the image of students being preoccupied with processing knowledge by applying the discovery approach.

Students as social beings are recognized as generating their own attitudes which might differ from how others perceive and structure their experiences. This view might imply students in the role of social beings, constructing to

some extent their own knowledge, reflected in their different, personal meanings and attitudes. Rather than discovering universal knowledge about "real things, whose characters are entirely independent of our opinions about them..." (Kerlinger, 1973; p.7), students as social beings would intersubjectively construct knowledge when they communicate and clarify different experiences. Such knowledge might be quite distinct from scientific knowledge, laden with values, beliefs and assumptions of their intersubjective reality of Icelandic society in which students find themselves and act. In this sense "[k]nowledge is not a relationship between two different realities, but is the subject himself involved in the world" (Luijpen and Koren, 1983; p.61). Students as social beings might, thus, be active in a different sense than students as social scientists. In encounters with others, students might be considered active when they construct their own personal opinions or preferences within the historical, given world of Icelandic society. However, in the role of social scientists, students are rather as active observers, trying to discover the "real things" independent of their opinions.

From this point of view, students' learning as social beings is different than their learning in the role of the social scientists. As social beings, students do not apply any stepwise procedure to discover law-like regularities but learn through interacting with the others in the class. Students understand their classmates not as objects who can

be explained by monologic or instrumental means of the discovery approach. By dialogic or communicative interaction students identify with their classmates as subjects with whom they can mutually interact and share experiences. "This involves a process of a largely nonobjectifiable accumulation of "understandings." It is something like non-conceptual learning" (Van Manen, 1975; p.10). Through interaction students, as social beings, learn how they and their fellow students perceive social issues and ultimately how these issues are perceived in their society. The multiple perspectives of students in the classroom will become understood when students identify with each other and clarify common meanings of their everyday lives. Learning is consequently a dialectical process between students, and understanding is circular when students strike a resonant chord (Aoki, 1980).

By interacting with others, students do not discover a perspective in order to explain or predict some distinctly separate parts of social reality. Rather, students experience perspective as a participatory phenomenon where their experiences are interpreted and reinterpreted in order to provide greater grounding for understanding (Macdonald, 1982). Perspective is thus seen as emerging from dialogue which means that students in encounters with each other and their teachers create their own perspective from their own unique vantage point in order to disclose meanings from their intersubjective reality not yet clearly perceived or

conceived. As social beings, students should enter their task as interested and immersed social beings attempting to deal with the unity of each situation rather than isolating some parts for a disinterested investigation.

6.1.3 Teachers as Managers

The fundamental, underlying message of the Guideline tells teachers how they can control instruction. This is reflected in the detailed specification of ends serving the underlying purposes of organizing, planning and controlling the teaching-learning process. These ideas are interpreted to imply the fundamental view of teachers as managers whose goal is to establish and maintain instruction for effectively achieving the prescribed ends. The Guideline gives teachers a highly specified guidance of what their instruction is all about. The specification and classification of aims and objectives tell them what specific issues of the I.S.S.Program's content should be focused on. These also prescribe the potential limits or boundaries within which teachers are expected to function for managing the students' learning experiences. The teaching strategies specify to teachers how the issues of the I.S.S.Program are to be approached and the evaluation procedures tell them how they should be assessed. Effective teaching seems to be the ultimate purpose which, according to the Guideline, teachers evaluate in terms of how well their teaching relates to the preselected ends. Instruction

is, thus, viewed as:

> the process whereby the environment of an individual is deliberately manipulated to enable him to learn to emit or enlarge in specific behaviors under specified situations (Corey, 1971; p.130).

As managers teachers are given the power to manage the instruction in the class and make instructional decisions for students. The image of teachers as managers consequently implies 'giver-receiver' social relations where they are in hold of power, which students do not have (Werner, 1983). Being in hold of such power raises many questions regarding how teachers will manage their instruction. What implications does the message, transmitted to teachers through the Guideline, have on how they organize their classroom, for instance? What impact does the detailed specification and classification of aims with their underlying controlling purposes have on teachers? Should teachers for example separate students from each other in order to achieve effective instruction? By doing so teachers might possibly bring instruction under maximal control. The emphasis on group work in the Guideline is, however, considerable. Several questions might therefore be raised by teachers when attempting to teach as effectively as possible to preselected ends. Can they for example teach as efficiently when students sit together in groups? Are students perhaps more easily distracted from the instructional tasks when sitting together in groups instead of being in traditional rows behind their desks staring at the back of each other's head? Can teachers intertwine the

discovery approach and team-work which seem to be, if our previous interpretation is valid, quite different with respect to how students relate to their world? Teachers as managers have to find answers to questions such as these but how they manage to do so calls for another study, focussing on what actually takes place in the classroom.

6.2 Conclusion

The implications of the previous interpretation for the life-world of the classroom have revealed different roles which students seem to be expected to take. Underlying these roles or stances are distinct relationships between students and the world. Giroux (1980a) uses the concept "rationality" to express what such distinct relationships might more specifically mean:

> Any form of rationality suggests specific limits and boundaries on the areas one sees fit for investigation, the questions one deems important for study, and the modes of investigation to be used. All forms of rationality, in one sense provide *both* the definition and legitimation for the categories and assumptions that give expression and create opportunities for investigating the world (p.14).

The I.S.S.Guideline, thus, seems to imply two forms of rationality for students to make social phenomena meaningful and intelligible. Each form of rationality gives distinct structure and organization to the social world and provides students different direction to plausible and reasonable possibilities in their social encounters (Popkewitz, 1980). It should now be possible to outline the basic issues of these two forms of rationalities when their underlying

meanings have been uncovered and clarified in terms of the life-world of the classroom.

The rationality underlying students' role as social scientists provides students with scientific vision for investigating their reality. Such a vision implies that students view their world as 'out-there' to be acted upon by the discovery approach. This means that students and the social world are two distinct substances. As subjective human beings, students act upon an objective world for discovering facts about it which may be covered and limited by the key concepts and main ideas. Students are expected to break down and analyse the world 'out-there' into manageable problems which can be isolated and studied separately. This sets "specific limits and boundaries" on the problems considered significant or important for study which are only problems verifiable by the test of an objective reality. Main ideas might represent the nomological generalizations which are sought and give students power to explain their world with certainty and predictability. This scientific stance, being the I.S.S.P.developers' basic concern is often identified as the empirical-analytic stance and aims for an intellectual control of the world (Aoki, 1980; Werner, 1983; Van Manen, 1975).

Of minor significance for the I.S.S.P.developers is the stance embedded within the I.S.S.Guideline which has been identified as "different". It will hereafter be referred to as the hermeneutic stance, indicating implicit interests "in

experientially meaningful, authentic intersubjective understanding (in terms of meanings to actors)" (Aoki, 1980; p.8). Students are, according to this stance intentional beings in a social world which is not an object 'out-there' but a world intersubjectively constructed. This means that there is no separation between the students as subjects and their social world as object. The constructions of their social world cannot be "discovered" by applying some particular stepwise procedure. Only by interpretation do students understand the intersubjective meanings people give to situations and thus gain insights into their attitudes, feelings and values. The aims within the domain of attitudes, feelings and values might be interpreted as calling for such opportunities for interpretative understanding.

The intersubjective meanings, however, cannot be investigated by isolating them from the context of which they are a part. Students seek situational knowledge which gives them insights into human experiences which are uncertain and unpredictable. Hence, the hermeneutic stance being the I.S.S.P.developers' minor concern, gives students opportunities to experience and understand common meanings of the intersubjective world of their society.

These two seemingly distinct roles of students draw attention to one of the initial questions about the role of teachers. What is the stance or orientation teachers as managers are supposed to take? Are teachers expected to take

the empirical-analytic stance towards students or interact with them from the hermeneutic stance as social beings? Or, are teachers supposed to view their students from still another stance, different from the other two? Does the I.S.S.Guideline imply any hidden message to teachers how to relate to students and guide their learning?

The interpretation on the teachers' role as managers gives an indication of the stance they are expected to take. Implicit in the manager's role is power to manage or control the teaching-learning process. Just as students appear to be basically expected to take the empirical-analytic stance towards social phenomena, the message to teachers on how to relate to students seems to include many similar features. Students are dealt with as beings 'out-there' to be acted upon and transformed by specific teaching techniques. Their potential learning experiences are broken down into manageable components as indicated by the three domains of aims and the detailed specifications of objectives. James B. Macdonald (1971) describes this as a process of objectifying phenomena by "abstracting from reality some bit of matter, event or behavior and manipulating reality as if this objective part of it were all that were" (p.103). The I.S.S.P.developers seem to have done exactly this, that is to abstract from students' life-world some bits of behavior and specify how these might be manipulated in terms of predefined techniques. Macdonald (1971) furthermore claims that this process is an essential characteristic of

technological rationality, which has been identified as the empirical-analytic stance in this study.

Herbert M. Kliebard (1975) strikes a similar chord discussing what he identifies as scientific management: "The essence of scientific management was the fragmentation and analysis of work and its reordering into the most efficient arrangement possible" (p.54). This is interpreted as applying to the stance teachers are expected to take towards students within the I.S.S.Guideline. Following scientific management, teachers' work to provide students learning experiences, is fragmented and reordered into the continuous and sequenced tasks of the specified ends. The I.S.S.P.developers' major concern and message to teachers is, thus, considered to be more in line with the empirical-analytic stance than the hermeneutic stance. Control appears to be the underlying interest and the highest ideal where fragmentation and organization on students' learning experiences are done for enhancing efficiency, certainty and predictability (Aoki, 1980). Teachers do not get any message in the I.S.S.Guideline on how to relate and instruct students as social beings aside from what they might be able to dig up from the vaguely expressed notions presented in the section about the domain of attitudes, feelings and values.

An underlying direction of the interpretation so far has been a search for an answer to what the researcher as a teacher and a program designer considered to be the most

fundamental question of the I.S.S.Program: What vision on good society and good citizenship is implicit in the I.S.S.Guideline? Several underlying meanings of this vision have by now been uncovered in order to help us providing an answer to this question. The question of the boundaries of this vision of the good society and good citizenship also needs to be addressed: What are the strengths of the vision which makes it so attractive to be chosen to serve as a model for citizenship education in the Icelandic Comprehensive Primary School? What might be the limitations of this vision of the good society and good citizenship implicit in the I.S.S.Guideline? These questions will be our major concern in the following chapter.

Chapter 7

Social Studies as Citizenship Education

The interpretation of the I.S.S.Guideline has revealed what is considered to be the taken for granted meanings of the intersubjective reality in which the I.S.S.P.developers find themselves and act. These meanings as intersubjective meanings can be handed down to teachers on the presupposition that they will for the most part share and take them for granted as socially reliable and approved. We have for example seen that the terms "scientific" and "scientist(s)" are used to emphasize the value of ideas in the Guideline and to provide the impression that these ideas are in some sense the good and the right ones. Never are these value laden terms, "scientific" and "scientist(s)" considered to require an explanation nor a justification in the Guideline. These terms represent meanings which are taken to be understandable in their own as culturally significant and self-evident. The I.S.S.P.developers may be seen as handing down to Icelandic students a taken for granted vision on citizenship education which they share most likely with others in the Icelandic society. They may to a large extent be unconsciously directed by a vision where "scientific" and "science" equal what is most relevant, most reliable and the most approved common sense of reality in Icelandic culture.

We have also seen how difficult it is to have a grasp on the ideas in the I.S.S.Guideline and find linkages

between them. Many gaps appear which are hard to fill up; many ideas do not seem to lead anywhere or are difficult to follow through. This is consistent with Schutz's theory of the life-world, that "[t]here is a relatively small kernel of knowledge that is clear, distinct, and consistent in itself. This kernel is surrounded by vagueness, obscurity, and ambiguity" (Wagner, 1970; p.74). It may be argued that the empirical-analytic stance is the kernel of knowledge within the I.S.S.Guideline which is relatively clear and distinct. However, this kernel is "surrounded by vagueness, obscurity, and ambiguity" indicated by the many gaps in the interpretation and a lack of evidence to fill them up. Despite of this ambiguity and lack of evidence, it will be attempted to follow through the interpretation and present the basic values underlying the vision of the good society and good citizenship which seem to be implied in the Guideline.

Apple (1974 and 1975) draws our attention to the fact that all visions or perspectives are necessarily incomplete and partial. In order to be more conscious of the vision of citizenship education implicit in the I.S.S.Guideline, the focus will be shifted to some boundaries of this vision. This involves situating the dominant perspective of the Guideline within contexts which are seen as limitations for this perspective. It also implies suggesting alternatives which might compensate for some of these limitations. The focus will only be on the empirical-analytic stance which

seems to be, if our interpretation is correct, the I.S.S.P.developers' major concern. The few notions, interpreted as constituting a different frame of reference, i.e. the hermeneutic perspective, are considered too vague and meager for being recognized as a serious attempt to provide another viable vision on citizenship education.

7.1 The Good Society and the Good Citizenship

If our previous interpretation is true, the primary conception of good citizenship implicit in the I.S.S.Guideline is of students taking the empirical-analytic stance towards their reality. The good citizens are, thus, the students who take the role of the social scientist in order to investigate their reality. The good society is consequently a society with citizens who practice the social scientist's perspective to investigate and act upon their reality. Bernstein (1978) draws our attention to the fact that great virtues have shaped the social scientist's perspective. These virtues have proven successful in our scientific understanding of nature and have insisted upon clarity, rigor and criticism "in which any knowledge claim is recognized as fallible and subject to further inquiry" (p. xxll). And Bernstein elaborates further on these virtues:

> There has been a healthy skepticism toward unbridled speculation and murky obscurantist thought. These intellectual virtues have been closely linked with moral and political ones. It is believed that solid empirical knowledge can help us not only to escape from superstition and prejudice, but also to achieve

enlightened action (pp.xxll-xxlll).

The good society is, thus, the society of citizens who know how to use the discovery approach in order to process empirical knowledge which is solid and clear from speculation and prejudice. The good society is the society of citizens who determine their beliefs "by some external permanency" but not by their own wishful thinking and personal preferences (Kerlinger, 1973; p.7). The good society is the society of citizens who base their interpretations and actions on "solid, empirical knowledge", providing what is believed to be a reliable, dependable, and accurate way to make sense of the world. The empirical-analytic sciences are seen to contain tested insights which not only give a better grasp of the world as it is but lead to enhanced citizenship. By learning the ways and devices of social scientists in understanding social reality, students are expected to function more effectively as citizens making decisions "without adulterating understanding with ethnocentric biases, local prejudice or wishful thinking" (Barr, Barth and Shermis, 1977; p.62).

As a key device or way for students to be able to make unbiased, unprejudiced decisions, learning how to apply the discovery approach seems to be essential. The discovery approach may, therefore, become one of teachers' main concern throughout their teaching in order to promote students' capacities to make enlightened decisions. There are, however, many critics who claim that the conception of

scientific inquiry, such as the discovery approach, is a misconception which distorts what scientific inquiry is all about. If such is the case, the question may be raised whether teachers' endeavors to teach the discovery approach are not doomed to failure? The next section will deal with this critique as it applies to the discovery approach.

7.2 The Reconstructed Discovery Approach

Being the basic teaching approach of the I.S.S.Program, students are supposed to follow the steps of the discovery approach in order to investigate their reality. As previously mentioned this process is not only assumed being interesting but moreover modeled after the "essentials of scientific research" (p.28). Apple (1974 and 1979) maintains that this conception of scientific inquiry as a linear progression of hypothesis testing, verification or falsification, is not necessarily what scientists actually do. Further, Apple asserts that scientific activity has often been misinterpreted as a mechanistic process rather than a human endeavor. 'Good science' is, according to most members of the scientific community "a process that is constituted upon the leaf of faith, an aesthetic sensitivity, a personal commitment, and - of great importance - an ability to accept ambiguity and uncertainty" (Apple, 1973; p.6).

Popkewitz (1976 and 1977) has elaborated further on this linear conception of scientific inquiry which he thinks

distorts the nature and character of the scientific enterprise. Popkewitz claims that the hypothetical-deductive method is only, what he terms after Abraham Kaplan, a logical reconstruction of what scientists do. This means, according to Popkewitz, that the logical procedure which is commonly identified as the scientific method is an after-the-fact construction which leaves out the social and communal nature of the method. By leaving out the dialogue and criticism of scientific inquiry reflected in distinct values, purposes and conflicts, the reconstructed model is reified and presented as given or impartial. Popkewitz further asserts that the logic-in-use of scientific research is guided by alogical and illogical factors that we must give attention to for understanding scientific investigation. The artistic and tacit dimensions are important for science as well as the explicit rules of the reconstructed logic of science. "The tacit dimensions of art, imagination, intellectual play, and personal involvement suggest that there may be no scientific method per se to describe what scientists in fact do" (Popkewitz, 1976; pp.319-320).

Bernstein's (1978 and 1983) extensive investigations on the nature of scientific inquiry in the most recent work in the philosophy of science confirms what Apple and Popkewitz have argued. Building mainly on Kuhn's revolutionary book The Structure of Scientific Revolutions and several of Kuhn's critics, Bernstein (1983) highlights that the image

of science as "any abstract statement of what are supposed to be the permanent rules, methods, or standards of scientific inquiry turns out to be untrue to actual scientific inquiry" (p.72, emphasis added). What is missing in any statement of rules, procedures, and methods is, according to Bernstein's explorations, "the wit, imagination and judgment required for the invention, testing, and evaluation or justification of scientific hypotheses and theories" (p.63).

According to the above, the nature of scientific activity may be quite different to what seems to be implicit in the I.S.S.Guideline. The discovery approach, presented as the sequential, linear process modeled after the "essentials of scientific research", thus, appears to be a greatly simplified or even an untrue image of scientific inquiry. This must undermine the alleged scientific foundations of the basic teaching approach of the Guideline and the whole conception of students applying it for investigating their world.

There are, however, other more general limitations implicit in the empirical-analytic stance students take when applying the discovery approach. A number of curriculum researchers have criticized the tendency to objectify or reify knowledge when reality is investigated from the empirical-analytic stance. According to these researchers, this tendency is in fact rooted in a basic dualism between subject and object which they believe to be embedded within

the empirical-analytic stance. The next section will focus on some basic aspects of this issue.

7.3 Objectification of Knowledge

By objectification of knowledge a vision on social reality is presented as certain and crystallized. This is due, it is maintained, to the fundamental assumption of the empirical-analytic sciences that reality exists 'out-there', independently of the interpretation and constitution of the knower (Mazza, 1982). Such a view is believed to weaken the relationships between man and the world, diminishing our sense of the rootedness of knowledge in experience and "our comprehension of the ways in which persons bring meaning into being and constitute their shared realities" (Greene, 1978; p.22). Knowledge then becomes objectified, acquiring life of its own as an external body of information, universalized and ahistorical; independent of human production (Giroux, 1979b). Objectification, thus, "implies that man is capable of forgetting his own authorship of the human world, and, further, that the dialectic between man, the producer, and his products is lost to consciousness" (Berger and Luckmann, 1984; p.106).

Maxine Greene and Henry A. Giroux are among those curriculum scholars who have argued that the objectified view on knowledge becomes a mode of control and enslavement supporting a passive view on human beings. Greene (1978) for example, asserts that by separating the subject from the

object the fact may be overlooked that knowledge "is a function of certain protocols and procedures developed at a particular moment in the history of thought" (p.10). Greene furthermore thinks that this view increases the possibility of individual submergence or withdrawal from the world which is seen as 'out-there', finished, objective and given. "To take that world for granted as predefined or objectively *there* is to be uncritical, submissive, and submerged" (p.17). The submergence of individuals restricts their awareness of reality as existing beings when reality is looked upon or inquired into as an independently existing place:

> We close our eyes to our situatedness, our location in an intersubjective world. We become unable to think about the ways in which our perspectives are affected by our involvements, by our projects, by the work we do (p.16).

The social reality as objectified becomes impervious to change, people are prone to take for granted that 'this is the way it is' or that their conditions are 'just natural' to which they then passively surrender themselves. Greene (1978) seems to capture the essence of this vision in the following quotation:

> Like an alien and immutable presence, it rests there, in no way susceptible to transformation or even to humanization. Like a wall, like a steel block, it presents no openings through which to pass. It resists interpretation, it is too inscrutable for critique (p.77).

Giroux (1980b) expresses similar concerns about what he believes to be a reified view on knowledge embedded within the empirical-analytic perspective and how such a view

fosters a passive conception on students in citizenship education. The objectified and detached scientific knowledge restricts students, in Giroux's view, when viewed as existing above and beyond the social realities of the people who produced and defined it. By valuing the nature 'out-there' as the ultimate author of knowledge, questions concerning its production and legitimation are lost. Such a view supports a conception of objectively "fixed" knowledge, which Giroux thinks is an illusion and places constraints and limitations upon human thought and action (p.346). In the name of objectivity, the empirical-analytic perspective in citizenship education fosters "behavior that is adaptive and conditioned, rather than active and critical" (p.337).

If we accept what is argued by Greene and Giroux as being the possible limitations of the empirical-analytic perspective, the question arises, what can be done about it? How might it be possible to compensate for the passivity which, according to Greene and Giroux, is supported by the alleged dualism between subject and object and the implicit objectification of knowledge? Both Greene and Giroux reflect upon alternative notions for citizenship education to which we now turn our attention.

7.4 Active Citizenship

Greene and Giroux focus on citizenship education which is expected to foster students' abilities to be cognizant of their standpoints and to reflect critically on their social

reality. Greene (1978) suggests that the arts should be used to arouse students' wide-awakeness necessary for transcending the passivity supported by the separation between subject and object implicit in the empirical-analytic perspective. Learning has to be emancipatory which means, according to Greene, that students understand the relation of the knowledge structures they are encountering to human interests created at "particular moments of human time" (p.19). If grounded in students' lived lives, questions concerning these structures should enable them to recognize lacks in their own concrete situations: "Recognizing lack or deficiency (infringements on personality, exclusion, or neglect), they may learn how to repair and transcend" (p.19). Critical questioning or reflection, thus, informs students so they can act, surpassing and transforming lacks or deficiencies in their lives. Greene emphasizes a critical perspective to raise students' consciousness on their everyday reality, that it is, like all others, an interpreted one: "It presents itself to us as it does because we have learned to understand it in standard ways" (p.44).

Giroux (1980b) argues for a similar emphasis when stressing the formation of a new rationality which "is based upon the principle of critique and action" (p.346). Such a rationality, according to Giroux, aims at "criticizing that which is restrictive and oppressive while at the same time supporting action in the service of individual freedom and

well-being" (pp. 346-347). Giroux's focus is on political and social education which would combine "historical critique, critical reflection and social action" for changing oppressive and restrictive situations for students' benefit. Students would, thus, critically examine their day-to-day experiences and how they are interconnected with economic and political interests in the wider society. The purpose is to cultivate their social awareness by helping them to develop more critical categories and understand the links between knowledge and human interests. Knowledge must be stripped of its objective pretensions and situated within the structural and ideological forces underlying its creation. Citizenship education based on such notions is emancipatory, according to Giroux, since "its major aim is not "to fit" students into the existing society" but "to stimulate their passions, imaginations, and intellects so that they will be moved to challenge the social, political, and economic forces that weigh so heavily upon their lives" (p.357).

These preliminary sketches of Greene's and Giroux's ideas on citizenship education are grounded in a vision of relationships between man and the world which they identify as critical. When we contrast this vision with the empirical-analytic and the hermeneutic perspective, it is possible to outline a view on students as critical examiners. This might illuminate still further the characteristics of what has been interpreted as the dominant

perspective implied in the I.S.S.Guideline. A view on students as critical examiners also gives us a sketch of an alternative perspective on citizenship education not found in the Guideline. Such a perspective might be seen as an attempt to compensate for limitations and to provide a more comprehensive vision on citizenship education in the I.S.S.Guideline.

7.5 Students as Critical Examiners

In contrast with the empirical-analytic perspective, grounded on the conception that students act upon reality 'out-there', students as critical examiners share the hermeneutic perspective in considering reality as intersubjectively constituted. But there is more to it than this. According to a critical perspective students are both able to reflect upon their world and transform it for their liberation. As critical examiners they do not objectify social reality for explaining it with certainty and predictability nor do they just view it as intersubjectively constructed by human beings. Reality is in praxis, i.e. in thought and action where students transit from being critically aware of their limitations to social action in order to improve them. Praxis is "a type of radical and participant knowing oriented for transforming the world " (Greene, 1978; p.13). By critically reflecting upon their social world, students uncover tacit, oppressive structures and thus initiate a process for transforming them. Students

are involved in praxis which Mazza (1982) envisions as a continiuum "with critical reflection as the beginning point and social transformation of oppressive situations as the end point" (p.65). Building upon Greene and Giroux, Mazza interprets praxis as starting with experiences of shock in order to stimulate students to break through the limits of their views and begin reflecting critically upon them. A further step implies the deepening of students' critical awareness by connecting their situations to the historic conditions that have shaped them. The last step in students' praxis is to share their heightened awareness with other groups of people experiencing the same limitations and to overcome them by collective action (pp. 65-66).

As critical examiners, students do not accept factual reasons or clarifications of people's meanings as satisfactory for understanding and explaining social issues. Only by probing behind such issues and making explicit their hidden, unreflected aspects, students as critical examiners understand and explain what might be oppressive or restrictive and calling for liberating action. The knowledge form they seek is, thus, normative knowledge for improving their conditions, where nomological knowledge and hermeneutic knowledge might be necessary but not sufficient for that purpose.

7.6 Conclusion

The I.S.S.P.developers seem to have selected an empirical-analytic stance for Icelandic students to investigate their world. According to the theoretical background of the study, the I.S.S.P.developers are handing down to teachers and students a taken for granted, intersubjective perspective whose significance is seen as self-evident. The empirical-analytic perspective is scientific which justifies without further explanations why it is important.

Underlying the empirical-analytic perspective are values which we have interpreted as the I.S.S.P.developers' major concerns in order to foster good citizens who can promote the good society. Such citizens take the perspective of the social scientists in order to investigate their reality. Applying the discovery approach, the good citizens learn how to process and discover solid, empirical knowledge upon which enlightened decisions can be based. The good society is characterized by knowledgeable citizens who do not let biases, prejudices or their own wishful thinking control their decisions. These values underlying the discovery and application of solid, empirical knowledge are considered to be the reasons for the I.S.S.P.developers' choice of the empirical-analytic perspective.

The empirical-analytic perspective, however, is incomplete as is every perspective for interpreting and acting on social reality. One incomplete issue concerns

specifically the I.S.S.Guideline, i.e. how the discovery approach is presented in it as the main teaching method of the I.S.S.Program. As presented in the Guideline the discovery approach seems to rest on a false conception of scientific inquiry which must undermine the role of students as social scientists. Another incompleteness of the empirical-analytic perspective is more general and relates to its fundamental, epistemological assumptions. On the basis of these assumptions the empirical-analytic perspective is criticized for implying a dualism between subject and object. This dualism is believed to foster a passive citizenship and students' submergence to the authority of an objectified social reality.

In order to compensate for the potential incompleteness of the empirical-analytic perspective a conception of students as critical examiners was briefly discussed. It is believed that the role of students as critical examiners emphasizes a dialectical relationship between students and the world challenging students' passivity and objectification of their social reality. Only a sketch of this different role of students as critical examiners was outlined, presenting the most fundamental issues for critical relationships between students and the world.

Several gaps or problems of the critical perspective are, however, left open or remain to be solved which are beyond the scope of this study. To mention just one theoretical problem, the notion of praxis is problematic

when students through critical inquiry are expected to transcend limitations or domination and move by praxis to emancipation. How are students' agency and motivation to be stimulated from critical thought to critical action?

> [U]nder what conditions will agents who have a clear understanding of their historical situation be motivated to overcome distorted communication and strive toward an ideal form of community life? What are the concrete dynamics of this process? Who are or will become its agents? (Bernstein, 1978; p.224).

These questions among several others of a more practical nature remain to be solved in order to provide a viable role for students as critical examiners in citizenship education.

Chapter 8

Summative Reflections

8.1 Summary

This study was pursued in order to gain a deeper understanding on the I.S.S.Guideline. It has grown out of an interest in gaining an insight into the vision on citizenship education embedded in the Guideline. This interest is rooted in the writer's experience as a social studies teacher and as a social studies program designer and represents his desire to be more conscious of his endeavors. The I.S.S.Guideline was interpreted as being representative of the philosophy upon which the entire I.S.S.Program in the Comprehensive Primary School of Iceland is based. This philosophy which is assumed to be mediated through the I.S.S.Program's materials to Icelandic students for interpreting and acting upon their social reality, was the focus of this study. It was argued that being more aware of the philosophy which is underlying the Guideline, Icelandic social studies teachers may become more able to act consciously and with increased capacity in their teaching.

In order to approach the underlying philosophy of the Guideline, the interaction between the interpreter and the text in the act of understanding was considered to involve three aspects. Questions which were addressed to the Guideline were seen as rooted in particular autobiographical, theoretical and methodological contexts

which were outlined and made explicit. In the autobiographical context the dialogue with the Guideline was situated within the researcher's background of teaching and program designing. The study was, thus, related to some basic questions experienced in the researcher's profession. The theoretical context presented ideas from Schutz's phenomenology of everyday life which guided and gave the questioning process specific direction and meaning. The Guideline was seen as an intentional object acted upon by its developers who were presented as actors living in an intersubjectively constructed life-world. In the methodological context the following dialogue with the Guideline was elucidated by reflections on what it means to interpret and question a text.

The interpretative work on the I.S.S.Guideline followed a presentation of its main components. This work covered two chapters, the former one being more inductive in nature, focussing on extracting ideas from the Guideline and situating them within, what is considered, more comprehensive contexts. The most striking characteristics of the Guideline, i.e. the goals, aims and objectives, were first examined and their hidden purposes made explicit. The underlying message of these was interpreted to be control, that is how to organize learning experiences in order to achieve effective instruction. In addition, the classification of aims was seen as resting upon a fundamental, taken for granted dualism in students' learning

abilities, represented in discrimination between domains of knowledge and understanding and attitudes, feelings and values. This dualism was also considered to be implicit in the three main teaching strategies outlined in the Guideline, the discovery approach, team-work and games. What is presented as being the basic teaching method, i.e. the discovery approach, was examined, particularly the claim that it is modeled after "the essentials of scientific research". It was argued, that underlying this claim to "scientific research" is a specific conception on research within the empirical-analytic sciences. This conception implies a particular stance for investigating social phenomena where knowledge considered to be dependable, universal, objective, and neutral is sought, external to the researcher's personal interests. Team-work, however, was regarded to imply a different conception for inquiries into the social world. Contrary to the detached, disinterested and impersonal stance of the discovery approach, team-work was interpreted to imply attached, interested and personal stance gained through encounters between students. The third strategy, games, was seen as involving both stances implied in the discovery approach and team-work.

The focus of this study was next directed to three widely referenced issues in the Guideline, i.e. learning, understanding and knowledge. These issues were examined with respect to the two, seemingly, different stances identified so far in the interpretative work. The result of this

examination revealed that there were some indications of the empirical-analytic stance implicit in discussions on students' active learning, understanding and knowing. However, no further trace of the hermeneutic stance was found throughout the Guideline where these issues were discussed.

In the second chapter of the interpretative work the focus was shifted to the life-world of the classroom. This chapter was more deductive in nature than the former chapter. An attempt was made to use the meanings uncovered so far for clarifying the implicit roles students and teachers are expected to take in the Guideline. Two images or views were constructed of students working either as social scientists or encountering each other as social beings. It was concluded that these roles imply different relationships between students and the world where social phenomena are approached from two different stances, an empirical-analytic stance and a hermeneutical stance. The empirical-analytic stance was outlined as involving a separation between a subject and an object where subjects (students) investigate an object, i.e. a world 'out-there'. In order to investigate this world 'out-there', students apply a method, the discovery approach which implies several processes which students have to practice. The essence in students' approach is to test hypotheses by appealing to the authority of an objective reality. Nomological generalizations are sought which give students power to

explain their world with certainty and predictability. The main ideas which indicate "the main purpose of the study at any one point" (p.19) may represent such generalizations. The hermeneutic stance was interpreted as overcoming the separation between a subject that discovers and an object which is discovered. According to this stance, reality is intersubjectively constituted, into which students gain insights through intersubjective understanding or interpretation. This means that students understand their social reality by participation with others where no specific method is available. Knowledge claims are, thus, not verified or falsified by correspondence or non-correspondence with an objective reality but are intersubjectively validated.

One view implied in the Guideline was, on the other hand, constructed of teachers being in the role of managers receiving the fundamental message how to control instruction. It was concluded that the underlying stance for teachers to take towards their students had several common features with the empirical-analytic stance students are to take as social scientists. The control interests implied in this view of teachers as managers, by fragmenting students' learning experiences, were seen as linking it to the empirical-analytic stance.

Having illuminated the life-world of the classroom and the roles students and teachers are expected to take, the main issues of the interpretative work were drawn together.

The empirical-analytic stance, interpreted as the I.S.S.P.developers' major concern, was seen as providing a particular view of the good society and good citizenship. According to this view, the good society is the one inhabited by citizens who take the role of the social scientist to investigate and act upon their world. Good citizens are, thus, citizens who make decisions based on solid knowledge, free from prejudices and superstition. These issues are considered to be the greatest strengths of the empirical-analytic perspective.

The empirical-analytic perspective of the I.S.S.Guideline, however, was criticized for being incomplete or weak in two important respects. For the first, the version of scientific inquiry as presented in the I.S.S.Guideline was regarded to be misleading or simply false. It was argued that the basic method of the I.S.S.Program, the discovery approach, is a logical reconstruction of what scientists actually do, removed from the context which gives it meaning. The image of students working as social scientists, consequently, was seen as undermined, leaving open gaps in the philosophy of the Guideline. Secondly, it was maintained that the empirical-analytic stance might foster objectification of knowledge resulting in a view on the world as being 'out-there' finished and impervious to change. It was argued that such a view might increase students' passivity, encouraging them to surrender to a world 'out-there' as the

ultimate author of knowledge beyond human production and legitimation.

In order to compensate for an incomplete view of citizenship education, alternative conceptions were sought and the view on active citizenship presented. The essence of this conception was seen as implying a critical view on social reality where the subject-object dichotomy was challenged, emphasizing the origin of all knowledge in human interests. Elaborating further on this conception, an image of students as critical examiners was constructed. This image was interpreted to imply a stance for students to view social reality in praxis. Students were seen as actors in a world intersubjectively constituted where life can be reflected upon and improved. As critical examiners, students were seen as seeking normative knowledge by making underlying, hidden meanings explicit for the purpose of transforming and improving their conditions.

8.2 Suggestions for Further Research

The interpretation which has been pursued in this study is delimited to a guideline for a social studies program. One of the basic assumptions of the study is that the I.S.S.Guideline serves as a framework that gives shape and direction for designing other parts of the I.S.S.Program. It might be interesting for further research to question this assumption and examine whether such is the case. Is the underlying philosophy in the Guideline reflected in other

parts of the I.S.S.Program, such as the textbooks and other resource materials? Do the I.S.S.P.developers follow the direction they delineate in the Guideline and construct a program emphasizing and elaborating the philosophy implied in the Guideline? Such a research might provide a deeper understanding of this philosophy which has already been uncovered to some extent in this study. It might also reveal how and to what extent the Guideline serves its role as directing and guiding the designing process. Why do we need a Guideline if what it prescribes is not to be found in other parts of the I.S.S.Program?

This study has also been delimited to the Guideline as a plan or document. An important extension of this study would be an investigation of the Guideline in use and questioning another assumption underlying this study. Does the dominant perspective implicit in the Guideline and assumingly reflected in the teaching and learning materials of the I.S.S.Program, influence and structure students' experiences both in the classroom and beyond the walls of the school? And if it does, how are students' viewpoints on the world shaped and affected by this dominant perspective? How may this perspective shape the way students view other students and teachers? And what about teachers? How do they interpret the Guideline? What does the image of students in the Guideline imply for classroom organization, for the way teachers come to view students? Do the underlying managing or control meanings dominate the life world of the classroom

as they seem to do in the Guideline? To what extent, for instance, might the detailed specification of ends in the Guideline structure this life-world of the classroom? How might it structure evaluation procedures? Are not the "traditional written examinations" the logical and easiest alternative for teachers to use when students' learning is so thoroughly fragmented into what often seems to be, easily measurable components? Are not the so-called "informal means of evaluating" doomed to be left unnoticed by teachers following the I.S.S.Guideline? Answers to these questions would contribute much to our understanding of curricula in schools and how they might affect students' and teachers' perceptions on the world.

Another important extension of this study would be to pursue the interpretation further and situate what has been illuminated within a wider social context. The Guideline, being the intentional object of the I.S.S.P.developers and consequently representing a selection of knowledge from the wider society, therefore embodies collective traditions and social practices. It exists in a particular historical and political context, reflecting a particular ideology and culture influenced by factors of the larger society such as economy and political structures. Giroux (1980a) argues that culture functions as "a legitimating, motivational structure that provides members of the dominant society with symbolic message systems and institutions to lay the psychological and moral foundations for the economic and political system

they control" (p.10). He further asserts that culture is not one "whole social process" produced by all members of society but exists as "different layers of meanings and practices mediated by the inequitable distribution of wealth and power" (p.10). We have, thus, according to Giroux, a dominant culture and minority cultures linked to power and control in the society.

This evokes a number of questions about the implied vision of citizenship and society within the I.S.S.Guideline and its potential relationships with economic and political structures of the society. Whose vision on citizenship education is embedded within the Guideline? Does this vision serve a particular dominant ideology and interest group? Does it embody particular social values traceable to groups of individuals whose interests are served by the view of the world thus embodied? Is the dominant culture, the culture of the wealthy and powerful mediated through the Guideline? Does the I.S.S.Guideline inequitably distribute and reproduce a vision on citizenship education that is defined by dominant groups as socially legitimate? All these questions suggest further areas for research by situating the Guideline in the nexus of historical, economic, cultural and political factors influencing its development. Answers to them should provide a much deeper insight to the philosophy implied in the Guideline and the culture of the wider society which makes it possible.

8.3 Final Reflections

This study is an example of an interpretation of a guideline pursued by a teacher who is expected to follow it in his teaching. What is the conclusion of this endeavor? Evidently, this study gives rise to more questions than it manages to answer. Although the questions underlying this study have been answered to some extent, most of these answers rest upon a vague basis. The researcher's interpretation is often fragile and characterized by many gaps which need to be filled up. This fact raises many questions of the interpretation and the text upon which it was directed. Is my interpretation valid? Is my interpretation valid in the sense that there are many gaps in the philosophy implicit in the I.S.S.Guideline which makes it difficult to have a firm grasp on it? Do other teachers experience the same or similar difficulties in their endeavors to interpret the I.S.S.Guideline? Do gaps in the philosophy of the Guideline limit its value for being a guide and a policy for social studies teachers to follow? Is the philosophy implicit in the I.S.S.Guideline too unclear and incomplete to guide and structure teachers' work? Does an unclear and incomplete guideline mean that teachers will interpret it quite distinctly and consequently follow to a great extent their own different philosophies in their teaching? It is possible that an exploration of other components of the I.S.S.Program might help to fill up gaps in the philosophy of the Guideline. Such an approach might

provide a more comprehensive view of that philosophy, although the I.S.S.Program as a whole is not available. All these questions, however, address the same fundamental issue: What role can and should a document such as the I.S.S.Guideline play in citizenship education?

Even though the interpretative work is often fragile and limited, it has been claimed that the purpose of this study is to make the I.S.S.Guideline more understandable. Has this purpose been achieved? Has the text of the Guideline been opened up for a different and perhaps a deeper understanding which did not exist before? The answer is yes, from the researcher's point of view. Whether that understanding is objective involves that others will accept and obtain similar interpretation as I have on the I.S.S.Guideline. Other contrary interpretations on the Guideline might, however, be more objective and could compensate for the weaknesses of the one pursued in this study.

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